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St. Catharines pastors look for meaning in Homolka trial

Bert Witvoet

ST. CATHARINES, Ont. — Once the question of a publication ban on the proceedings was settled, the trial of Karla Homolka was over in a couple of hours. Homolka was convicted of two counts of manslaughter in the brutal sex slaying of two teenagers, Leslie Mahaffy and Kristen French. Homolka's estranged husband, Paul Bernardo (now Paul Teale), faces charges of rape and murder.

Citizens of this Niagara-peninsula city were stunned both by the speed of the trial and by the 12-year sentence (with the likelihood of parole in four years), which many think was too light and gained in exchange for information about Bernardo's role in the violent crimes.

Christian Courier contacted several area pastors to see how they view the trial and the circumstances surrounding it.

Father Peter Walton of St. Thomas Aquinas Roman Catholic Church says the publicity ban was good "if it gets Karla's husband a trial that's fair and that will hold. That's the only good I can say about it."

But he sees a strongly negative aspect to the ban. "There's a maximum and a minimum sentence for manslaughter," he says. "We don't know whether it's fair to us or her that she was given 12 years. It's a sticky situation. You can't get back to her later and change anything."

Lawyer convincing

Rev. Peter Slofstra of Jubilee Fellowship Christian Reformed Church spent a few hours in the courtroom one day when he was downtown for an errand. He heard one of the media lawyers make his arguments and found him quite convincing. "He cited all kinds of cases," says Slofstra, "showing in each instance how an open court did not hinder the outcome of a fair trial."

But since the sentencing, Slofstra thinks there's something the judge sensed concerning Paul Bernardo's case that made him come to the decision to ban publicity. Slofstra believes that "an unhindered trial [of Bernardo] was at issue, not so much a fair trial." To that Slofstra adds: "I would hate to see Paul Bernardo get off on a technicality."

Rev. Bill McElwain of Knox Presbyterian Church questions whether it was a good idea to bar the public and forbid the press to report. "I know there was a problem over the matter of two people being tried over the same crimes," he says, "but I'm hearing some pretty awful rumours about the case, some pretty horrific detail, and I wonder whether the ban has not fuelled these rumours."

Sentence questioned

All the pastors interviewed echo the sentiments of many others in this community: the sentence seems too light.

"I thought it might have been a bit more severe," says Rev. Philip Cline of St. Paul Street United Church. "I'm not saying it should have been. After all, we were not given the details of the crime."

McElwain says he knows that sentencing should not be thought of as getting even. Yet, he wonders if "the sentence has not been on the under side."

Slofstra has some difficulty understanding the two concurrent 12-year sentences. "What does that second sentence mean?" he asks. "There's no weight of punishment in that. And to realize that someone can be on parole in four years. That is far too soon for crimes this serious. You can't help compare with lesser crimes you read about in the papers."

But then he reconsiders, as so many people do who agonize over the justice in this case.

See **KARLA** — *p. 2...*

C.C. goes to the cottage

PHOTO: BERT WITVOET

This is our last pre-vacation issue. Our next publication will be the August 13 issue. We hope that our readers will also enjoy a time of rest and relaxation. But don't forget us. Follow the example of the editor's nephew, Ian Witvoet, who was seen reading C.C. on a raft at his parent's cottage near Havelok, Ont.

Russian farming project in full swing, says Dordt team

PHOTO COURTESY DORDT COLLEGE

The Dordt team in Moscow. Kneeling are Dave Andringa and Jack Soodsma. Standing (L to R) are Steve Atsma, Travis Vande Berg, Ron Vos (Prof.), Andrea and Harold Wieringa and Dan Vander Stelt.

Bill Fledderus, with files from Dordt College

SIOUX CENTER, Iowa — A team of seven Christian college graduates — including Canadian Steve Atsma of Duncan, B.C. — are working alongside 400 Russian farmers this summer, helping them bring their 15,000 acre cooperative farm into the 20th century.

"The last we've heard," says Clasiena Atsma, on the phone from Duncan, B.C., "is that they're doing an experiment with hogs. Steve and the others [from Dordt College in Sioux Centre, Iowa] have convinced the Russians to set aside a number of hogs to be fed their way. If the results are good enough, it may prove to the Russians that their traditional way [of feeding hogs] can be improved or made more efficient."

Atsma says her son and the others have initiated a variety of similar projects, aiming to help the farmers take a second look at existing practices. "Right now," she says, "the Russians often have no rationale for they way they do things. Sometimes there is room for dramatic improvements in efficiency."

Though the chaotic state of

See **RUSSIANS** -- *p. 2...*

In this issue:

A student explains how the seeds of the Reformed faith were sown in Quebec p.10
Vandezande offers guidelines for a Christian political witness . . . . . p. 11
Sonya VanderVeen Feddema tells a children's story about a blue bed being wheeled home . . . . . p. 15

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News

Karla and Paul are products of our society, says priest

...continued from p. 1

"Maybe there's something about the circumstances that justifies that sentence. If the parents, the lawyers and the judge all agreed why should I be indignant? Maybe all these people see Karla as a victim."

Cline points out that serving time in prison is not as light as some people make it out to be. He served as a part-time prison chaplain for over a year in Alberta and he says that "the notion that prisoners are pampered is quite false. Their freedom is taken from them and freedom is one of the most precious things a human being can have."

Societal guilt

All of the pastors frown on the expressions of hate that the sentencing evoked in some people. One person was seen standing outside the courthouse with a sign that read: "Rot in hell, Karla."

"These people [Karla and Paul] are the product of our society, " says Father Walton. "We have to assume some responsibility for what happened. There's something wrong in our society. Moral standards are dropping and they're dropping all over. It's a problem we have to deal with not only on an individual basis but also on a societal basis. When you think of wife abuse and all the violence that's coming out now, that's not going to be controlled by throwing two people in jail.

"When I see someone hold up a sign 'Rot in hell, Karla,' that's a way of throwing all the responsibility on her, using her as a scapegoat," adds Walton. "We're not addressing the problems we have as a society. There has to be something about God's love in all this, too. Whether someone will rot in hell is a judgment we have to leave up to God."

Understandable outlet

"I think the outrage is understandable," says Cline. "Some of the people were emotionally involved with the victims or friends of the victims. When such a heinous crime is committed it's difficult to feel that there's any justice harsh enough.

"Yet we should not let this sense of outrage prevent us from behaving like a civilized society," he adds. "It's good that people can express outrage. It would become serious if people took the law into their own hands, a vigilante sort of thing."

McElwain says that since Paul and Karla are both young there might be some hope of turning their thinking and changing the direction of their lives. "I stay away from calling the punishment of God on them," he adds.

A grandfatherly type

Part of the interest of the Homolka case was related to Mr. Justice Frank Kovacs, who presided over the trial and was booed outside the courthouse.

Slofstra had occasion to observe the judge's demeanor in court. "He was very kindly, gentle, extremely polite," Slofstra says — "A grandfatherly type of person. It was sad to see people boo him."

McElwain agrees: "I hate to see a judge being booed. It's not easy to be a judge. We're going to lose respect for justice in this country this way. We may raise questions but we must not lose our respect."

Slofstra has empathy for the judge who can't defend himself because of confidentiality. "All he can do is count on our confidence in him," he says. "Two or three years from now we may find out and say that it was a good decision. Maybe that's why the reporters who were allowed to hear all the evidence are pretty good about it, so compliant. Maybe the media will gain respect for the legal system. They have discovered that justice has some real power and authority. That's a good reminder for our society."

'Russians are proud of their farming'

...continued from p. 1

Russia has thrown many surprises at those involved in the joint project, new short-season crops brought by the Americans are now planted and growing well, according to Ron Vos, assistant professor of agriculture at Dordt.

Team members are also reportedly busy testing soils, recording weather patterns, introducing their hosts to new equipment and discussing new ideas and farming options with them. Tact is essential when working together with the Russians, who are proud of their farming methods despite their lack of modern scientific knowledge, says Vos.

Result of February agreement

The work at the Altununo farm, located near the village of Vacha (about 300 km southeast of Moscow) is the first fruit of a February 10 agreement between Dordt and the newly formed Russian Orthodox Agricultural College (ROAC) of the nearby city of Nizhni Novgorod (formerly Gorky).

ROAC, which exists on paper but as yet has no facilities, is the brainchild of a powerful local activist, Father John Chebotarev (a Russian Orthodox priest), who has also helped establish an orphanage and a meat processing plant. It was Chebotarev and a few associates who encouraged Dordt's involvement and who raised the first financial support for ROAC from a local farmers' union and a number of church parishes in Russia.

Previous ties with some government officials at the Agro-Centre Institute in Nizhni Novgorod have cooled after the director invited the Dordt team to work on government land instead of private land, but then requested a large payoff from Chebotarev. The Dordt team rejected the director's offer and went to Altununo.

Southeast of Moscow

Like most "private" farms in Russia, Altununo remains partway between the old government-run collectives and North American-style farms. Its 400 farm workers, housed in 17 tiny villages, manage about 800 dairy cows, 2,000 hogs and 6,000 acres of cropland.

When the Dordt team arrived in Russia on May 11, they were virtually the first Westerners ever to visit Altununo — the entire area of Nizhni Novgorod had been forbidden to Westerners until 1991 due to military industrial activities carried on there.

Three team members came back to North America in mid-June, but Steve Atsma and a few others will stay until the harvest in August. Then they will be joined by another Dordt professor, Dr. John Olthoff. This winter, Dordt and Russian ROAC supporters will assess the project and make plans for next summer.

Hi-tech gifts

Dordt team members brought special short-season varieties of corn, alfalfa, soybeans and field peas which had to pass examination by the local quarantine board. The seeds were passed in time for a May 22 planting, a day still marked by snow flurries. The 85-day varieties are the first short-season crops to be used in the region, whose crop production has always been insignificant because of the short growing season.

The Dordt team also brought a soil testing kit, computers and communications equipment purchased with the help of a grant from an American philanthropical organization, the Roy J. Carver Charitable Trust.

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Comment

PRESSREVIEW

Carl D. Tuyl

Auntie Kim tried her hand at shuttle diplomacy. She gathered the premiers for dinner at the Five Sails restaurant in Vancouver, a swank eatery featuring designer pasta, where you definitely *do not* ask for a doggie bag. Alas, Clyde Wells missed his flight, and Ontario's Bob Rae, upset over what he sees as Auntie Kim's snubbing of his province, did not want to attend. Frank and somewhat frothy at the mouth, he called the get-together no more than a "photo op." No sooner were the dessert dishes taken away than Auntie Kim flew to Japan to discuss international economics with a bunch of lame-duck politicians.

★ ★ ★

Japan's trade surplus is, as the White House keeps reminding the faithful, too big. Western G-7 leaders see it as a menace to the world's economic stability, and they will press Japan to reduce that surplus by lifting its protective measures.

★ ★ ★

A three-page spread in London's *Sunday Times* magazine set a new tongue-in-cheek standard for satire directed at Canada by its former colonial masters. Maybe they still can't quite accept it over there that we've become independent. "Canada is a strange country, a vast expanse of land of which very little is known, except that the inhabitants like ice hockey and drink beer," writes the *Sunday Times*.

★ ★ ★

Strange country it might be, but we all gave thanks for it on Canada Day. Wrote Ashok Chandwani in *The Gazette*: "It's low key, but there's a sense of celebration in the air." A belated Canada Day salute goes to the citizens of Amber Valley, a village deep in rural Alberta where hearts have always been open and colour of skin hasn't mattered much. Black and white came there in the 1900s in covered wagons, lured by the promise of land. Somehow in Amber Valley, blacks and whites have mixed as smoothly as cream with coffee.

★ ★ ★

B.C. Forest Minister Don Miller said that blockades by environmentalists won't deter the NDP government from carrying on with its logging plans. Two parties at loggerheads!

★ ★ ★

Auntie Kim's streamlined cabinet placed immigration matters in a new security portfolio. Jean Claude Leclerc of the *Montreal Gazette* sees that as an intimidating act aimed at limiting immigration, and he delivers himself of this caustic remark: "It is not foreigners who undermine this country's security and prosperity, but incompetent politicians who, instead of quitting, get the populations stirred up against defenceless people." He may have also been referring to Germany's political climate.

★ ★ ★

In response to the Nazi history of political and racist persecution the composers of Germany's *Grundesetz* (constitution) guaranteed the right to seek asylum to politically persecuted people. That most honourable principle was abolished by a recent decision of the Bundestag. People are migrating all over the world. Daniel Stoffman of the C.D. Howe Institute says that Canada can no longer support 250,000 immigrants a year. Official statistics, however, have the annual entries into Canada well below 250,000.

★ ★ ★

A U.N. report estimates that there are 100 million people on the move. There are too many of us on this planet, and irrationality is one of the results of overpopulation. Citizens from besieged villages in the former Yugoslavia run from their homes at night, taking what they can in wheelbarrows or horse-drawn carts, not knowing where to go. At the other end of the world, Gian Luigi Ferri rounded up three semiautomatic pistols and hundreds of rounds of ammunition and went on a killing spree in Los Angeles.

★ ★ ★

Let me see if there's any good news to report. Somewhere I picked up this remarkable item which mentioned that a certain Carol Yager lost 500 pounds; while in the hospital she went from 1,189 to 689 pounds. Not really slender yet, but well on the way. That's good news.

★ ★ ★

There is restored solidarity in the 2.3 million-member Canadian Labour Congress. The Teamsters, booted out in 1960, are back in the fold.

★ ★ ★

An A 340-200 Airbus flew 12,308 miles from Paris to New Zealand in 22 hours, and 20 minutes, breaking the record for the longest non-stop flight by a commercial airliner.

In Belgrade, capital of a country where the parliament is packed with gangsters and avowed fascists it came as little surprise when an opposition legislator, Mihajlo Markovic, was knocked cold by a fellow MP. The legislator who hit Markovic is a former boxer with a criminal record but protected by parliamentary immunity.

★ ★ ★

It will be 1996 before you know it, and in the U.S. there is already some positioning for the presidency race. Dick Cheney, 52, sometime Secretary of Defense and sometime White House chief of staff, is thinking that he just might be the guy to carry the Republican banner. But according to an opinion poll, 52 percent of U.S. citizens would rather put in a week in a cell than four years as president; 46 percent thought they wouldn't mind being president, and two percent could not decide.

★ ★ ★

A surgeon, an architect and a politician were arguing over which of their professions was the oldest. Eve was created from Adam's rib the surgeon said, so we are the oldest. But before that, order was created out of chaos, so my profession is older, said the architect. And where do you think chaos came from? asked the politician.

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

The editor reflects on how Reformed Christians vote

Our request to have readers tell us how they are going to vote in the upcoming federal election met with a good response. Eleven readers told us how they will vote. Three will vote for the NDP, two for the PCs, three for Reform, one for Liberal, one for CHP and one for COR. With these responses we managed to cover almost the whole range of political options in Canada.

Several readers indicated that they could not find a party that represents all the Christian convictions they hold. They made it clear that they are going to make their choice with reservations. These readers organize their concerns according to what has priority and then they make a choice between parties. They are deeply concerned about smart economic policy or caring social policy or sound moral policy or wise environmental policy or a combination of these.

Many of them seem to think that a party organized by Christians and calling itself Christian is not necessarily a good thing for Canada. It's a little bit like asking yourself whether the Christian doctor in town is going to be the best doctor for you as you fight cancer. Isn't the most skilled doctor the one you want rather than the most pious one?

Others will say that the most important thing about politics is steering the nation in a godly direction and that things like skill and experience will fall into place. We are engaged in a spiritual battle, they say.

Act as disciples

What is C.C.'s position in all this?

We believe that exercising one's political responsibilities is first of all a matter of engaging in a spiritual battle. Our primary focus should not be on policy but on principle. Smart economic policy, caring social policy, wise environmental policy or even sound moral policy is not where we should start. Our primary concern as citizens should be to seek first the Kindom of Heaven.

But there need be no conflict between seeking first the Kingdom of Heaven and voting for a party that does not embrace your Christian principles. It's not a betrayal of your loyalty to Christ when you want to make sure that the worst of all possible options does not come about. Casting a ballot for the party that can do some good does not signify that you have sold your soul to that party, as some Christians seem to think.

Voting is not an absolute obligation, of course. To follow Jesus may mean not to vote at all, just as it may mean not to bury your father or mother. One reason why someone might decide not to vote may be that none of the political options make any sense to him or her. Perhaps they are all, to use a favourite expression of a friend of mine when he talks about potluck suppers, "a hundred and one ways of cooking hamburger."

Nor is voting the full extent of our political obligation. Voting takes place only once in four years and takes only a few minutes of our time. Much more important is building a Christian political witness during the intervening years.

Build up slowly

Some of us think that the Christian community in Canada is not yet ready for a Christian party. I certainly think that the Christian Heritage Party should have spent at least 10 years laying groundwork by establishing Christian think-tanks and Christian advocacy groups. Perhaps it was this haste to get into the actual fray of running candidates that caused the organizational problems that have dogged the CHP.

It is our opinion that Citizens for Public Justice is a much better model for how we as Christians can, in a modest but stewardly way, influence the political realm by submitting briefs, publishing papers and speaking out on issues. CPJ is doing that based on a grassroots organization that has existed for several decades.

One does not have to agree with CPJ to follow that model, by the way. Christians who want to be more focused on moral and economic policy than on social and environmental policy can still organize an advocacy group along preferred lines.

Develop and reveal the mind of Christ

We would like to be able to say to our readers: vote CHP because that party seeks first the Kingdom of Heaven, embodies biblical principles, exudes the Spirit of Christ and has a good grasp of how a country should be run. We cannot do this in good conscience, however. The Christian Spirit has not been very evident among CHP leaders and the party is sorely lacking in political maturity.

As for the other parties, none of them pretend to be Christian in their approach. They merely offer a choice in secular humanism that ranges between more or less conservative, more or less interest in social welfare, stronger or weaker focus on corporations, small business or unions. Some of them may emphasize protecting the environment; others may hammer on economic growth. All of them are populist, even Reform with its plebiscite approach to abortion.

It's obvious from reading the 11 responses to our question on how people intend to vote that making an electoral choice at this time in history is not necessarily a sign of where people's hearts are. But we urge our readers to become part of a Christian political think-tank and not to worry too much about getting into power.

Let's develop our thinking along biblical ways of doing justice, loving our neighbours, using resources stewardly and building up the moral fibre of our nation. Let's allow the mind of Christ to dwell richly among us and let's act on that, responsibly.

Prof. David Koyzis of Redeemer College in Ancaster, Ont., has been invited to write an editorial on this same topic for the next issue of C.C. **BW**

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Across the Globe

David T. Koyzis

Even victims are sinners

The on-going Balkan tragedy illustrates something of which we Christians should be well aware: that the legitimate quest for justice is easily perverted into a thirst for vengeance. Take the case of the Serbs. Although the Western media consistently portray them as the villains in this conflict, the situation is rather more complex and the Serbs actually have a good measure of right on their side.

Most Serbs cannot understand why North Americans and Western Europeans seem to be against them, and they see themselves as victims of their own history and of the surrounding peoples. The Bosnian Muslims, whom the Serbs still view as former oppressors, are the Slavic descendants of converts to Islam during the long centuries of Ottoman Turkish occupation. It was the Turks who defeated the medieval Serbian kingdom at the Battle of Kosovo in 1389, an event still looming large in the Serbian national consciousness after 600 years.

As for the neighbouring Croats, fears go back half a century when the Nazi puppet state of Croatia ruthlessly persecuted and murdered Serbs during the Second World War. Over half a million ethnic Serbs living within its borders feared a resumption of the slaughter two years ago when Croatia declared independence. Germany's unseemly haste to recognize the breakaway state did nothing to allay Serb apprehensions.

Moreover, during the 45 years of communist rule in Yugoslavia, Tito and his successors attempted to maintain a precarious ethnic balance and, despite Serbia's status as the largest of the Yugoslav nationalities, tried accordingly to diminish its influence in the federation as a whole. It is not surprising, therefore, that ordinary Serbs believe their people have been constantly wronged for quite some time. Now Western pressure, coupled with Russia's seeming abandonment of its traditional ally, only adds insult to injury. This then is the source of that "moral mystery" of "Serbian self-pity," about which Lance Morrow has recently written.

Avoiding the 'cult of the victim'

The tragedy is further compounded when we realize that two of the three parties to the conflict confess the name of Jesus Christ. And although the third does not recognize that God exists in three persons or has assumed our humanity, its members nevertheless confess that "God is great." All three spiritual communities further acknowledge — at least nominally — that God is a god of both justice and mercy.

Human beings have an innate sense of justice and properly wish to be treated fairly by their fellow human beings. But, as Anthony Ugolnik has recently written, Christians must avoid falling prey to the "cult of the victim," whose adherents are typically unable to transcend their own sense of having been injured. Even the victim is a sinful person who, if unable to see him- or herself as anything other than victim, is likely to feel justified in inflicting cruelties on new victims. The oppressed, who otherwise deserve our sympathy and assistance in their quest for liberation, often themselves become oppressors, as we have repeatedly seen throughout history.

Serbian Orthodox leaders ought to be telling their flock that the demand for justice, when uprooted from the larger context of the Gospel, inevitably degenerates into a ceaseless orgy of bitterness and reprisals which can only diminish the likelihood of bringing about a just and stable political order. Indeed, when the Gospel instructs us to be merciful and to forgive "seventy-times-seven" times, it is not telling us to mitigate the demand for justice; it is actually giving us a crucial insight into what true justice is all about.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., which is a hotbed of Frisian nationalism.

The NDP takes away our freedom

I know Jake Kuiken, who wrote in the June 11 issue of C.C. that he will vote NDP. But how can a Christian vote for the NDP?

This party is pro-abortion, promising that health care will pay for abortions. Why should this be paid for by health care? Having an abortion is no sickness, and after a couple had a great time in bed, we have to pay for their pleasure. Having an abortion is killing a human being created by God in his image.

Look at how the NDP is curtailing freedom in B.C. and Ontario because most of the labour unions are in favour of closed-shops. As a result, one has to join a union to get a job in places where the workforce has signed up with that union.

The Nazis had the same system. If you were not a member of the Nazi party, you would not get a job.

If you want to argue about this, Jake, come on over to talk about it. You know where I live.

T. Boschma
Edmonton, Alta.

Far too light on theology

I was appalled by Ralph De Groot's June 25 article "Amid the uproar, a gentle stirring," in which the author describes an ecumenical service that included a Buddhist prayer.

De Groot says, "Had the service been light on theology? For some, perhaps. But as for me, on this first day of the week, it felt good to be alive, and I simply said, 'Amen.'"

I would advise Mr. De Groot to read Numbers 25:3 — "So Israel joined in worshipping the Baal of Peor, and the Lord's anger burnt against them." Canada is slipping more and more into the morass of secular humanism, but Christians do not realize it.

Christians, wake up, pray, and read Chronicles 7:14.

Hans Visser
Taber, Alta.

My sister and I express our faith differently

Saturday dawned with promise for my sister and me. It was a day which actively and symbolically demonstrated two paths taken by sisters. I headed for Ottawa at dawn to protest the upcoming North American Free Trade Agreement (NAFTA); she and her family took to the streets of Barrie, Ont. to participate in a "March for Jesus."

Ottawa was where I felt I should be. In the past couple of years, I had become engaged in the issue of fair trade in conjunction with issues such as the role of women in the labour force, the international debt crisis and the global refugee crisis, mostly within the interchurch program called Ten Days for World Development.

So when I boarded a school bus in Toronto and became part of a convoy of buses headed for Ottawa, I was excited at the prospect of demonstrating a clear-cut commitment to seeking trade alternatives to those presented by the federal government.

My sister Karen felt an equally strong commitment to her family's participation in a "March for Jesus." She is a Coffee Break leader and active in her community. Karen and her husband, Andrew, also perceived the march to be an opportunity to encourage their three young children to publicly demonstrate their faith in a city-wide display of Christian unity.

Reflection on our separate experiences presented some interesting gleanings about our roles within our own church and within society at large.

Karen felt her role as an outreach leader was affirmed by the presence of people from a variety of Christian churches in the march. The singing during the march, the service of praise and worship at City Hall, preceded by weeks of prayer for different sections of Barrie, produced an overriding sense of unity that she felt was necessary at a time in which churches are feeling increasingly vulnerable.

However, the reticence of many in her own church to participate in the march left her feeling disappointed.

My own experience with women's groups, environmentalists and unions around social issues culminated in a sense of necessity about my participation in the anti-NAFTA protest at Parliament Hill. Like my sister, I felt that since my faith needed to be demonstrated when possible in public, and that, since I had gradually found the niche in which I wanted to be active as a Christian, I just had to be in Ottawa on that Saturday. I also believe it is vital for people working in other sectors to know that Christians are working energetically beside them.

Karen and I have no regrets about participating in our respective demonstrations. There comes a time when it is necessary to move beyond institutional dealings and to meet people out in the open. As a fellow protester said to me: "Today is a 'people day.'"

Henriette Thompson
Georgetown, Ont.

News/Family

Women grow field of corn for Third World

C.C. staff

FOLDENS, Ont. — A group of farmers near Woodstock, Ont., are reportedly the first all-women group to raise a field of corn for the Canadian Foodgrains Bank.

Their project is called the "Ugali Growing Project," named after the corn-based gruel which is a staple in many of the countries helped by the ecumenical, church-run Canadian Foodgrains Bank. Organizers have already plowed, disked, seeded and cultivated the seven hectare (17 acre) field. Other women have volunteered to spray the corn, combine and truck it. So far, seed and herbicides have all been donated, while a philanthropic fertilizer company is still being sought.

"Actually, this isn't a feminist issue," says Kathryn Mayberry, one of the project organizers, in an interview with the *London Free Press*. "But some people are looking at this as solidarity among women here and [overseas], and that's okay."

Local farms have often donated corn in the past, Mayberry points out, and local men have donated time to do the bagging. Women's contributions have usually been restricted to cooking for the men. This year they wanted to do something different, to raise community awareness about hunger and about the foodgrains bank, which receives four dollars from the federal government for every one dollar donated.

Mayberry's husband, David Mayberry, says women doing farm work is not rare, but women getting the credit for it is. "With farming couples, we all know one works as hard as the other, but you always hear one is the farmer and one is just the farmer's wife," he told the *London Free Press*.

World's first museum of religious art opens

Marian Van Til

GLASGOW, Scotland — The Saint Mungo Museum, the first museum in the world to be devoted exclusively to religious art, opened in April in Glasgow, reports *Christianity Today* (C.T.). Financed by development and tourist dollars provided by the government, it features works from what it judges to be the world's six major religions: Christianity, Judaism, Islam, Buddhism, Hinduism and Sikhism.

Though Christianity saturated Scotland and all of Europe for centuries, C.T. quotes curator Mark O'Neill as saying the museum "attempted an even-handed treatment of equal importance" in choosing art to display. C.T. notes that 23 of the museum's exterior windows are biblical scenes depicted in stained glass.

The museum is designed "to reflect the central importance of religion in human life and especially its role as perhaps the single greatest inspiration to artists and craftsmen throughout history," says O'Neill.

Saint Mungo displays about 3,000 works, organized according to religion.

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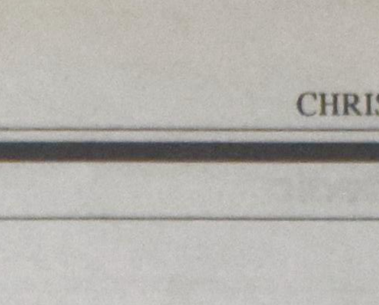

Like the Lilies

A life-changing challenge

"Try it for just a week," said my friend as she handed me some books on prayer. I wanted to improve my haphazard devotional life, which consisted of a quick prayer here and there and devotions with the family at mealtimes when my mind often wandered.

I had tried sitting down with my Bible during the day, but a child, the telephone or the door would inevitably interrupt. I also tried praying before going to sleep, but I would usually go to sleep before praying.

My friend suggested I start each day early with one hour of prayer and Bible reading.

The books she gave me were filled with helpful suggestions. Begin by praising God. Use the psalms. Write your prayer requests in a notebook. Write down answers. Read something from the Old Testament, something from the New Testament and something from a specific book, like Proverbs. Summarize what you have read, and write it down. Write down verses that speak to you.

Yet for me, getting up early would be the same as turning water into wine or floating an axe-head. I am not a morning person.

The Lord always comes through

Then a suggestion by a Korean author did turn my water into wine. He said, "Ask the Lord to wake you."

If I were to ask God to open my eyes, I could hardly close them again. It would be like inviting a friend over and then slamming the door in her face.

I tried spending the hour with the Lord for just a week, and three months later I'm still doing it. The Lord always knows exactly when to wake me. Without fail, he gets me up an hour before interruptions by the family. It might be 5:30, 5:55, 6:00 or even 7:00.

As a result I am more peaceful; I have more time for my kids; I feel more efficient at my work: and I care more about others.

When I think about it, spending time with the Lord for one hour each morning is the best deal around. Where else can I get free expert advice from a top consultant? I praise the Lord for his greatness, thank him for all he does for me, admit my mistakes, and listen to his timely direction.

Of course life goes on. The basement floods when the laundry tub overflows because I leave a sock in the sink. Three-year-old Amanda is not toilet-trained yet. Alison flicks a yo-yo in the kitchen and shatters the lightshade. Marty's dad brings six bags of ripe chicken dung to spread on our garden and flower beds (to the delight of my pregnant neighbour). Things such as these still happen, but they don't irritate me quite like before (although I have to admit my reaction to the chicken manure wasn't absolutely angelic).

Overall I feel more empathy for the needs of others. Somehow I've got more love to give. I never imagined that spending an hour each day with the Lord would make me feel this good. It's a habit I want forever.

Try it for just a week.

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

Cinema summaries

Marian Van Til

Sleepless in Seattle

Rated PG
Stars Tom Hanks, Meg Ryan, Bill Pullman, Ross Malinger, Rob Reiner
Screenplay by Nora Ephron, David S. Ward and Jeff Arch
Directed by Nora Ephron

Sleepless in Seattle is being talked about as the "date movie" of the summer — a feel-good romantic comedy perfect for dating couples, in the tradition of the 1957 Cary Grant tear-jerker *An Affair to Remember* (there are numerous references to that film). But *Sleepless in Seattle* is a film you like less and less the more you think about it.

It does offer a welcome respite from the violent, super-hero action movies still being cranked out with mind-numbing regularity. And it has a potentially intriguing plot: a widower, Sam Baldwin (Tom Hanks), and his eight-year-old son, Jonah, move from Chicago to Seattle shortly after their wife/mother dies. A year-and-a-half later Sam's loneliness is still palpable. On New Year's Eve Jonah makes a call to a psychiatrist with a nationwide radio talkshow. Jonah tells her his dad needs a new mom for them.

Hundreds of women respond. But across the continent a *Baltimore Sun* reporter, Annie Reed (Meg Ryan), hears the show and begins to become obsessed with meeting "Sleepless in Seattle." Annie, however, is engaged to Walter, a man who she begins to have second thoughts about. Annie doesn't feel any "magic" in their relationship.

Walter's a nice-looking, "nice guy" who's devoted to Annie — the steady sort always found dull by Hollywood screenwriters. He has severe allergies, and that makes him something of a hypochondriac (an unromantic liability) in the minds of the screenwriters. Then too, he's a bit of a social nerd (he doesn't know the difference between Dom Perignon, the expensive champagne, and Dom DeLuise, the actor). When Annie finally returns his ring he takes it awfully well, as if their relationship didn't matter much anyway. The stereotypical and contradictory characterization of Walter is only one of the film's problems.

Shallow and predictable

The most annoying dramatic aspect of the film is that we know beyond any doubt what the outcome will be, and even getting there holds few, if any, surprises. But more than that, this film has moral problems. At least one critic has described it as the "ultimate safe sex film of the '90s." That's true only in that the actual romance begins at the end of the film (and only because of geographical circumstances and a contrived plot.)

It's perhaps "realistic," though still a sticking point, that Annie and Walter live together and Sam is ready to sleep with a woman he has just started dating. Then too, we're supposed to feel Annie is justified in dumping Walter because, after all, the guy's turning out to be a loser.

The premise of the film is that true love is based on some sort of nebulous, almost cosmic force which creates unexplainable (mostly sexual) attraction. This film breathes new life into a lie which too many girls have been told for too long: that being unattached is to be feared, and that *love* equals an encounter with Prince Charming — the perfect, sensitive man who has every single quality a girl/woman could hope for.

There's room for romance in stories and films. But this movie would have been both more honest and more effective had it admitted to being a kind of romantic fantasy rather than trying to pass off its fantasy as "real life." It still would have been "dessert," but not necessarily one you wish you hadn't eaten.

Canadian lawns and their owners to be subject of film

Marian Van Til

TORONTO — The two Canadian women who produced and directed the much talked-about film *Talk 16* are now doing yard work — sort of. Adrienne Mitchell and Janis Lundman are in the process of making a new film about lawns — and yours could be one that makes its film debut. *Lawns* will be "a quirky, humorous and entertaining look at a North American expression of individuality, conformity and obsession," the filmmakers say.

Do you have neighbours who track down, spray, pull and obliterate every dandelion, every stalk of crabgrass, every bit of clover in order to present a neatly sheared, mono-specied lawn that could rival the greens on a golf course? (Or do you admit to such an environmentally unfriendly obsession yourself?)

Mitchell and Lundman are looking for such people, and for people who show love for their lawns in other ways. The filmmakers have been travelling from inner city to suburb to countryside across the continent looking "to reveal how the front lawn is the site of fascinating human drama and conflict involving issues of individual rights and freedoms versus community standards and norms."

Do the criss-cross mowing lines on the "lawn" of a ball diamond make your heart skip? Or do you prefer groundcover to grass? Do you like the natural look which attracts the birds and small mammals you like to feed, while your neighbour frowns with displeasure upon what he terms your "jungle"? Or are your neighbours' kids and pets ingesting the chemicals from the dousing your immaculately tended lawn regularly receives?

Mitchell and Lundman say they hope to "probe the level of tolerance our society shows toward cultural and individual differences, freedom of expression and people's desires to reach out and communicate" via their lawns.

Quest not over

The filmmakers began their research on June 1 last year and continued through September 1992. They had planned to take those four months to interview as many people as possible about their front lawns, as well as talking with people associated with lawn-care businesses, municipal departments, gardening magazines, seed companies, sod companies and city by-law departments. They initially interviewed 150 people from Toronto to Vancouver. But "due to the nature of this film," they say, they have decided to continue their research throughout the rest of this year and into early spring, adding new names to the list of possible subjects.

"The basic spine of *Lawns*," explain Mitchell and Lundman, "will be the passage of time — one season of growth. The stories and predicaments of the individuals who appear in the film will be woven through this seasonal chronology." The filmmakers will use little, if any, voice-over narration, allowing the people in *Lawns* to speak for themselves.

If you're convinced you and *your* lawn should still make it into *Lawns*, give it a try by contacting Back Alley Film Productions Ltd. at (416) 531-8154 or fax: (416) 536-0463. Back Alley's address is: 2154 Dundas St., Toronto, ON M6R 1X3.

Founder of USA Radio Network receives 'Roaring Lambs Award'

DALLAS, Texas (USARN) — The Roaring Lambs Award, newly created by Christian author and Emmy Award winning television producer Robert Briner, was awarded last month to Marlin Maddoux because of his positive influence on broadcasting. Maddoux created and is CEO of the USA Radio Network.

The award is presented to people who positively influence society through their work which reflects their Christian faith. It was inspired by Briner's book *Roaring Lambs*, published by Zondervan. "There's very little salt in the popular press, almost none on television, only a grain or two in modern literature and the visual arts and barely a dash in movies," says Briner. It's not enough, he says, for Christians to criticize Hollywood. "It's time for believers to confidently carry their faith with them into the marketplace so that our very culture feels the difference."

Marlin Maddoux founded the USA Radio Network in January 1985. The network now has 1,000 affiliates across the U.S. The network provides its affiliates with a variety of programming, including news twice an hour, plus sports and special features throughout the day.

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Church, Marian Van Til, page editor

Bosnian Muslims receive scripture books: Christians say they are 'eternity conscious'

MOSTAR, Bosnia (EP) — Driven by a desire to help the suffering people of the former Yugoslavia, Kevin Turner of Frontline Outreach recently travelled to Bosnia to distribute medical supplies and thousands of Scripture booklets. "Right now Bosnia is so open to the Gospel," he said. "One thing that has intensified that urge to know God is that they might see him any minute. They're on the frontlines. They're dying every single day."

Bosnian Muslims eagerly accepted Scripture booklets called "Help from Above," produced by World Missionary Press. After his trip to Mostar, Bosnia, Turner reported that only three individuals refused the book, even though Bosnia is 44 percent Muslim.

Mostar, which was a city of 120,000 inhabitants, had only 18,000 on Turner's second trip to Bosnia. The remaining residents, as well as thousands of refugees, have suffered wartime atrocities at the hands of the invading Serbians who call themselves "Christian."

"It's a very volatile situation," Turner said. "You've really got to watch yourself. You say, 'I'm a Christian,' and they say, 'You're the one that's been trying to kill us.' We tried to show them that's not what Christianity is about."

Though the war has brought intense human suffering, it's also made the unbelievers "eternity conscious," Turner said.

Broadcasters unite to present the Gospel

LOS ANGELES, Calif. (EP) — The " 'World by 2000' Day of Praise and Prayer," to be held Sept. 10, 1993, aims to bring Christians around the world together in concerted prayer for the advancement of the "World by 2000" project. The "Day of Praise and Prayer" coincides with the eighth anniversary of the "World by 2000" agreement signed with four major missionary radio ministries: Far East Broadcasting Company, Trans World Radio, Heralding Christ Jesus' Blessings and SIM International. The four agencies are cooperating in order to identify languages spoken by one million or more people (mega-languages) with no Gospel broadcasts, and to divide those languages between the four organizations and develop Gospel radio programs for each of them.

Geneva College establishes law centre

BEAVER FALLS, Pa. (EP) — Trustees at Geneva College, a Reformed Presbyterian school in Pennsylvania, have approved a plan to develop the Geneva College Law Center and hire Lynn Buzzard as the director of the centre beginning immediately. Buzzard is the former executive director of the Christian Legal Society and author of such books as *Church Discipline and the Courts,* and *The Battle for Religious Liberty.* The Law Center is an interim proposal; the school hopes to develop a full-fledged law school in the future. The Law Center will serve pre-law students, and will include a scholarship program that will encourage pre-law students to come to Geneva and, if accepted, have their legal education funded at one of the country's top law schools.

Christian rescuers honoured at Warsaw conference

WARSAW, Poland (EP) — The heroic acts of Christian rescuers of Jews during World War II were recognized publicly in Warsaw, July 5-7. The event, sponsored by the Jewish Foundation for Christian Rescuers (JFCR) and the Anti-Defamation League (ADL), brought together leading Poles as well as the ordinary people who helped Jews during World War II.

In the more than 50 years since the Holocaust, the role of Poland — where more than half of the Jews killed in the war were exterminated in Nazi concentration camps — has been an extremely sensitive issue. The JFCR/ADL landmark conference, called "Can Indifference Kill?" is a significant once.

"This conference is a historic occasion in Poland," said Abraham Foxman, ADL national director. "For the first time, the Polish government and the Catholic Church will acknowledge the small handful of people who bravely held out a lifeline to the dying Jews in their country," he added.

President Lech Walesa of Poland spoke at the reunion of the Christian rescuers and the Jews who were rescued, many of whom had not seen each other since the war.

The conference itself included a panel of renowned scholars who examined the efforts to save Jews by the Allies, the Polish government-in-exile, the underground church and the Catholic Church.

Women in theology have long way to go

PHILADELPHIA, Pa. (EP) — Elouise Renich Fraser, professor of systematic theology at Eastern Baptist Theological Seminary in Philadelphia, has become one of only a handful of women in the U.S. to achieve the rank of full professor in the area of theology. According to the Association of Theological Schools (ATS), only 114 of the nearly 1,600 professors at the 220 ATS schools are women; 36 teach in the area of theology and of those only eight are full professors.

Studying them to death?

ORLANDO, Fla. (EP) — The 2.8-million-member Presbyterian Church USA voted in early June to retain the church's policy against ordination of practising homosexuals. The denomination's general assembly also called on local congregations to participate in a three-year study of homosexuality as it relates to ministry. About 60 gay protesters disrupted the meeting with songs and chants for about a half-hour, shouting, "You want to study us to death!"

Neglect keeps seniors from church, survey finds

WORCESTER, Mass. — Nearly one-third of the seniors interviewed in a recent study say they would like to attend church more often, but lack of transportation prevents them. In total, half of seniors say they would like to attend more often but are prevented for various reasons. "Some churches unintentionally discourage older people from attending services by placing a higher priority on recording and broadcasting services than on organizing transportation to bring them to church," concludes Stephen Ainlay, one of three sociologists at Holy Cross College in Worcester, Mass., who published the study in the *Journal for the Scientific Study of Religion.*

The sociologists, who interviewed 200 Christians aged 65 and older, caution against neglect of older members, for whom church involvement can give needed purpose and direction, make health problems understandable and help in coping with the prospect of death. The idea that seniors like to withdraw from church and social life is a myth, the study concludes.

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Church relief agencies talk with each other and the government

BURLINGTON, Ont. (CRWRC) — "Hold onto your faith. Upset your unbelief. Allow yourself to learn." This is how Ed De La Torre, director of the Institute for Popular Democracy, a Filipino partner of the Canadian Catholic Organization for Peace and Development, summed up the challenge facing church-related groups and the Canadian International Development Agency (CIDA) as they met last month to find more effective ways of working together to fight poverty and oppression.

On June 14 and 15, representatives of 44 Christian relief and development organizations gathered to discuss development issues of common interest to them, their partner organizations in the southern hemisphere, and the Canadian International Development Agency (CIDA), a government corporation providing funding for many of the groups' overseas development programs.

The organizations present at what was officially called the "Church and Development Dialogue" represented a wide range of groups. Those included the Mennonite Central Committee, the United Church of Canada, the Pentecostal Assemblies, The Salvation Army, the Canadian Baptist Federation and the Christian Reformed World Relief Committee.

This diversity of Christian perspectives generated lively dialogue on topics ranging from involvement of women and visible minorities to the place of evangelism in government-funded development programs.

Jim Cornelius, a consultant who has been studying the relationship between church-related non-governmental organizations (NGOs) and CIDA for the past year, maintains that church-related organizations remain important players in the business of distributing Canadian foreign aid. However, he believes they need to continue to ensure the effectiveness of their programs.

Rare meetings

For many of the delegates, this "dialogue" was the first time they had met with many of their development colleagues from other church-related organizations. While coalitions like the Canadian Council of Churches and the Evangelical Fellowship of Canada currently bring some of the groups together on a regular basis, no previous meeting has ever gathered such a diverse group of Christian organizations.

Ray Elgersma, director in Canada of the Christian Reformed World Relief Committee (CRWRC), applauds CIDA's attempt to get the churches talking. He says, "In a global context, we experienced something that was truly unique. Where else could we enter into dialogue about our faith commitment to the poor with church persons from all political stripes, with partners from the Third World and with the government agency that funds our activities? What an opportunity!"

To ensure further discussions and opportunities for cooperation, delegates decided to take the discussion papers presented at the dialogue back to their individual agencies and share with fellow staff, board members, constituencies and southern partner organizations. Each agency will further study the topics initiated at the June 14-15 dialogue, report on how they are acting on the issues and meet again next year to see how far they have progressed in responding to crucial development issues.

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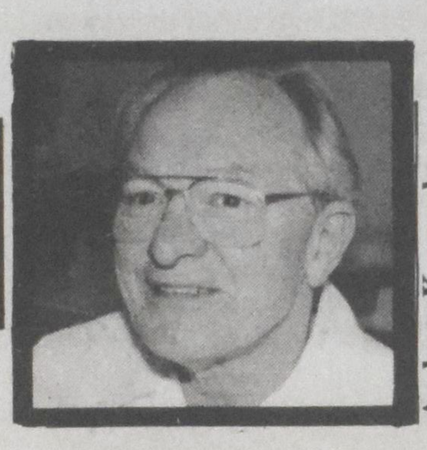

Andrew Kuyvenhoven

The seal of the Spirit

As used in the Bible, "to seal" means to affix a sign of ownership or authority. The word is used of things and of people. When a seal is attached to a thing, the thing then belongs to that owner and everyone must respect the owner's right to it. The sealing of persons is probably best known through the sealing of the 144,000 in Rev. 7: 1-8. By that seal they are protected from the devastation of the final judgment. God writes his name on them. He claims them: this one is mine and that one may not be harmed. He names them: in the name of the Father and of the Son and of the Holy Spirit. These chosen ones are protected by the authority of their owner.

The "seal of the Spirit" is used three times in Paul's letters. In 2 Cor. 1: 22 Paul writes that God "set his seal of ownership on us and put his Spirit in our hearts as a deposit, guaranteeing what is to come." In Eph. 1: 13 Paul recalls how the readers first heard the Gospel; and then, "Having believed, you were marked in him (Christ) with a seal, the promised Holy Spirit." Later, in the same letter, Paul warns the Ephesians: "Do not grieve the Holy Spirit of God with whom you were sealed for the day of redemption" (4: 30).

God is very serious about the salvation of his children. When he gives his Son as the price of their freedom he doesn't want them to get lost again. Yet he does not take them out of the world, and he does not keep them from pollution by isolation or insulation. Instead, they are sealed with the Holy Spirit.

No getting 'lost in the woods'

The Holy Spirit makes us cling to Jesus Christ and grow in him. The Spirit is also the beginning ("deposit") of the new world which is the inheritance of the children of God. Through the old world he brings us to the new world. Within the old life, he is the start of the new life.

"Grieve not the Holy Spirit of God with whom you were sealed for the day of redemption." Don't make him sad. Don't cause him sorrow and pain. But agree with his purpose for your life. You are on the way to the day of redemption. That is the day when all the clouds will vanish, all the flags will go out and all the bells will toll. It's the full and final redemption when the caterpillar will become the butterfly. And the Spirit in us keeps us fixed on that goal. He won't allow us to get lost in the woods and the ways of this world.

For centuries theologians have debated at what particular occasion this anointing and sealing with the Spirit takes place. For we can tell from the tense of the verb that the seal is attached at one particular time. In Anglican and Catholic traditions, this sealing with the Spirit was thought to take place at confirmation, when young believers receive the laying-on-of-hands by the bishop. But agreement is growing that we must think of baptism as the rite that combines the washing and the setting apart for the new world. The old liturgy for baptism in the Reformed tradition had rightly understood this truth:

"...When we are baptized into the Name of the Holy Spirit, the Holy Spirit assures us... that he will dwell in us —..., imparting to us that which we have in Christ, namely the washing away of our sins and the daily renewing of our lives, till we shall finally be presented without spot among the assembly of the elect in life eternal."

Andrew Kuyvenhoven is a retired Christian Reformed pastor. He lives in Grand Rapids, Mich.

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Church

The seeds of the Reformed Church in Quebec have sprouted

Michele Gyselinck

The Reformed Church in Quebec, a relative newcomer in the French-speaking world, can trace its origins to the Reformation of the 16th century. The* Eglise Reformee du Quebec (ERQ), *which was established in 1988, finds the present social climate in Quebec most favourable to church growth. In order to understand more fully the challenges which the ERQ faces, however, it is helpful to look briefly at the relationship that developed between Protestantism and Roman Catholicism in both France and New France.

Under King Francois I and his successors, France vacillated between persecuting the Protestants and tolerating them. In fact, the Huguenots only found relief in the accession to the throne of King Henri IV, because he promulgated the Edict of Nantes. However, after his death and his son Louis XIII's ascent to the throne — and with him the powerful and influential Cardinal Richelieu — the spirit of the law was violated with increasing regularity.

This gradual undermining of the French Protestants' rights, which had been granted them under the Edict, continued well into the reign of King Louis XIV, who revoked the Edict and started a new wave of persecutions against them. But this time, the king wanted to force them to return to the Roman church. Consequently, they were forbidden to meet, their places of worship were closed, they were forbidden to leave the kingdom and penalties for those who were caught were severe.

Men would be sent to the galleys, women to prison for life, even to death later on, and the children would be given for adoption by Roman Catholic families. Nevertheless, many did manage to flee to countries like Switzerland, the United Kingdom, the Netherlands, and the English colonies in the New World, in the process bleeding France dry of its most skilled workers.

At that time Huguenots were refused entry into New France (France's North American colony) and most of those who actually tried to get there were turned back on arrival. Thus, when England took over New France in 1759 there were very few French Protestants in the colony.

Protestantism and oppression equated

The British made a "gentleman's agreement" with the local church authorities: if the clergy kept the people submissive, no attempts would be made to undermine the church's authority over them. The new rulers were mostly Protestants, some of them may have been former refugees who had been assimilated, and they treated the defeated people contemptuously.

Exploited and often abused by the colonial authorities, the Canadiens, as they called themselves then, were brutally repressed when they rebelled. Such was the case with the Patriots' Rebellion of 1837-38 when the church itself abandoned the rebels and refused religious burial to those who had died in battle. In light of all these woes the people began to associate Protestantism with the evils of their situation and were encouraged in this thinking by their spiritual leaders, who insisted that Protestants were heretics who would go to hell.

After the rebellion came the Durham Report which recommended that the French population be assimilated because Lord Durham saw no future for the French in North America. The British government followed through on all the recommendations in that report and in 1840 the Act of Union was implemented, uniting Upper and Lower Canada under one government with the avowed purpose of assimilating the French into the English mainstream. It was an ill-begotten project both stoutly resisted and resented by the French-speaking people to this day.

By the time of Duplessis's regime, in this century (1936 to 1939 and 1945-1959) francophones were equating English, Protestantism and oppression. This perception is still prevalent among some people.

Addressing a spiritual vacuum

In 1960, the Union Nationale was forced to call an election which brought the Liberals to power. That change brought many other changes in its wake. One of the early changes was the people's massive departure from the Roman Catholic Church, which they perceived as having betrayed them for power. That departure is one of the significant features of the "Quiet Revolution," because it prepared the soil in which the seed of a French-speaking Reformed movement would sprout and grow.

It was to meet the needs of a generation raised in a spiritual vacuum that the *Alliance Reformee Evangelique (AER)* was born in 1977. The organization sought to foster a French-speaking Reformed alternative to the Roman Catholic Church and was sponsored by three denominations of Reformed tradition: the Presbyterian Church of Canada (PCC), the Presbyterian Church of America (PCA), and the Christian Reformed Church (CRC).

"Two years later, in 1979, the alliance founded the *Conseil des Eglises Reformees du Quebec* or *CERQ*, and two of its sponsoring denominations, the PCA and the CRC, signed promises that they would not establish their own French-speaking parishes in Quebec. The PCC had originally agreed to sign a similar promise but later changed its mind," says David Craig, a former pastor of the PCC who now serves the Trois-Rivieres parish of the ERQ. He is also Farel Institute's director of studies.

French theological school

In the meantime, a theological school was also founded, meeting in the basement of the St-Marc Presbyterian church in Ste-Foy. The school was named *Institute Farel* in memory of the Reformer Guillaume Farel. The project received more support from the PCA and the CRC than from the PCC, which could not understand why Quebecers would not want to study at their English-speaking Montreal faculty.

Thus, from the outset, the two smaller denominations showed a better grasp of, and more sensitivity to, Quebecers' aversion to anything that even remotely smelled of English colonialism.

Therefore, when the infant faculty needed a coordinator to guide its early steps, it was a CRC minister who was chosen for the task, Rev. Martin D. Geleynse. Geleynse, who was pastor of the Montreal CRC at the time, accepted the call and moved to Ste-Foy, where he set to the task of studying Quebec society and literature at Laval University before taking on the challenge that lay before him.

He proved to be an effective leader for Farel and an ambassador for both Farel and the *AER*. He defused potential antagonism by saying he was Dutch. *"Je suis hollandais,"* he would tell the people to whom he was introduced, and because Quebecers did not associate the Dutch with their experience of colonial rule, they were not hostile to the organizations he represented. In 1986, however, Geleynse's career as coordinator was cut short because of failing health and he accepted a call to a parish in Ontario.

In the same period, the movement toward the formation of a Reformed church native to Quebec and based on the same creeds as its parent churches began to gather momentum. It was then that the PCC led by Rev. Daniel Forget began to resist this trend, and even to oppose it openly.

Liberal opposition

Forget, who is the Reformed chaplain of the University of Sherbrooke, was a member of a theologically liberal faction in the PCC which was unhappy with the conservative direction the new denomination was taking. Forget and his supporters questioned the authorship of Moses and Isaiah for the books of the Bible that are attributed to them. They also questioned the authority of Scriptures in certain matters, such as the interdiction against Christians marrying unbelievers, whereas the more conservative churches took the Bible's word at face value on both counts. The PCC is considered to be one of the mainline churches in Canada, but the CRC and the *Eglise Reformee du Quebec (ERQ)* would more likely be classified as evangelical churches.

The inauguration of the *ERQ t*ook place on Nov. 6, 1988, at the Chateau Frontenac in Quebec City. Shortly afterward, the PCC cut all ties with the new church and even expelled Farel Institute from its premises, where courses were still being given, forcing the staff to find a new locale for its activities. They found it in Charny, a town of approximately 6,000, across the river from Quebec City.

In conclusion, the soil was ready and the seed has borne fruit beyond expectations in a short time. "The *ERQ* counted six established parishes and two Bible study groups which will be constituted as parishes when they reach the 15-member quota set for them," says David Craig. One of these Bible Study groups meets in Lennoxville, a short distance from Sherbrooke. In contrast, the PCC has only two small French-language parishes, the one in Ste-Foy, and the St-Paul church in Richmond/Melbourne, about 40 km from Sherbrooke.

Michele Gyselinck is a member of the Montreal Christian Reformed Church and a student at the Universite de Sherbrooke.

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How shall Christians witness politically?

Gerald Vandezande

Your editorial invitation "Tell us why you will vote a certain way" of March 26 is very timely. I especially appreciate your "main concern" that the respondents indicate "how you have integrated your Christian beliefs with your support for a given party."

As a *non-partisan* Christian political research and advocacy organization, Citizens for Public Justice (CPJ) has been concerned that we Christians increasingly learn to present a witness that is culturally relevant and politically responsible. This is one reason CPJ developed its *Guidelines for Christian Political Service* and *Charter of Social Rights and Responsibilities.* They have helped us act politically in response to God's law of love and justice.

During the recent national unity debates and at pre-budget consultations, CPJ representatives articulated a public justice framework for policymaking that would include the following six principles:

1) Human dignity: the right of all persons and their communities to be treated with justice, love, compassion and respect, and their responsibility to treat others likewise.

2) Mutual responsibility: the duty of all persons to contribute to the well-being of the community as they are able, and the duty of each community to contribute to the well-being both of all its members, regardless of their ability, and of those in the larger society.

3) Economic equity: the right of all persons and communities to adequate access to the resources necessary for a full life, including access to worthwhile work, fair employment conditions and income-security provisions, and our communal responsibility to use such resources responsibly.

4) Social justice: the right of all persons and communities to full participation in the life and decision-making of Canada and to adequate access to the resources necessary for a full life, including access to adequate education, health care, housing and child care, and our communal responsibility to use such resources responsibly.

5) Environmental integrity: the duty of all persons, communities and institutions to live in harmony with, and to practise responsible stewardship of, the earth and its environment.

6) Fiscal fairness: the right of all persons, communities and institutions to fair fiscal treatment and the responsibility of all to contribute fairly for the well-being of all.

We have received favourable responses to this public justice approach. We were encouraged to help work out constitutional and socio-economic policies that would, among other things, enable needy people to be free of poverty so that they may be capable of responsible living.

That will also require businesses, trade unions and other organizations (such as churches and church agencies) to act in such a way that needy people have access to necessary goods and services.

Since there is widespread concern about all the bankruptcies, unemployment, poverty and environment degradation, there obviously is an urgent need for an *integrated* understanding of the economy. Economic development, environmental protection and social development must take place *together*.

CPJ views *mutual respect as a way to justice,* linking people and communities through bonds of equity and fairness. Likewise, we view *mutual responsibility as a tie that binds,* linking people and communities through deeds of compassion and solidarity.

In the light of the foregoing, CPJ proposes that all socio-economic development be guided by inclusive criteria. In our view, all socio-economic development should be:

1. sensitive to the needs of people;
2. respectful in the treatment of the environment;
3. careful in the use of resources;
4. watchful in the prevention of waste;
5. considerate in the treatment of workers;
6. careful in the use of technology;
7. fair in the setting of prices and fees;
8. equitable in the earning of profits and wages;
9. honest in the promotion of sales and services; and
10. concerned for the needs of future generations.

I share these principles and criteria in the hope that they will contribute to a positive dialogue that will lead to a communal political presence which celebrates our redemption through Jesus Christ and communicates our commitment to the Good News — also as it relates to politics in the '90s.

Gerald Vandezande is the national public affairs director of Citizens for Public Justice, Toronto.

Prairie farmer sells Eritreans on solar ovens

Bill Fledderus, with files from the *Mennonite Reporter*

SASKATOON — Joe Froese spent the winter advising the people of Eritrea of a way to cope with their energy shortage: build solar ovens that cook food with the heat of the sun.

Froese travelled to seven cities and nine villages throughout the poor African nation with Tewolde Zeresenai, a multi-lingual Eritrean engineer now living in Canada. (Eritrea became independent of Ethiopia on April 26, 1993.) The pair demonstrated and promoted reflective parabolic ovens made from $30 worth of recycled materials such as aluminum and glass, according to a report in the *Mennonite Reporter*. They managed to make about 30 ovens out of local scrap when materials they had ordered were delayed by two months.

The new wood-free, low-tech way of cooking was a hit with Eritreans: Froese was featured on Eritrean TV, radio and in print, invited into schools, and in the end he brought back to Canada over 10,000 requests for ovens from villagers. More recently the Eritrean government requested 100,000 additional ovens.

Most cooking fuel in Eritrea currently comes from scavenged wood. Women often spend up to five hours a day collecting it. Electricity costs are soaring, there is no money to import oil, supplies of cow dung and crop residue are limited, and now Eritrea is running out of trees.

Back in Saskatoon Froese is now reportedly collecting materials and donations for the 10,000 ovens. "What is important to me is the people I have contacted," he says. Grass roots support has always characterized Froese's work, though he is now receiving support from churches and grants from the Saskatchewan government and the Manitoba Council for International Cooperation.

FROM COAST TO COAST

ENGLISH RADIO:

BRITISH COLUMBIA

Abbotsford-CFVR	7:30am	850
Burns Lake-CFLD	9:15am	1400
Kitimat-CKTK	8:30am	1230
Osoyoos-CKOO	8:30am	1490
Penticton-CKOK	8:30am	800
Port Alberni-CJAV	10:30am	1240
Prince George-CIRX	7:00am	
Prince George-CIBC	8:30am	94.3
Princeton-CKRP	8:30am	1460
Smithers-CFBV	9:15am	1230
Summerland-CKSP	8:30am	1450
Vancouver-CJVB	9:00am	1470
Vancouver-(fm)	9:00am	103.3
Vernon-CJIB	9:30pm	940

ALBERTA

Brooks-CKBR	8:00am	1340
Edmonton-CHMG	7:00am	1070
Edmonton-CHQT	7:30am	880
Edson-CJYR	10:00am	970
Ft. McMurray-CJOK	9:00am	1230
High River-CHAB	6:30am	1280
St. Albert-CHMG	7:00am	1070
Taber-CFEZ	8:00am	1570

SASKATCHEWAN

Estevan-CJSL	8:00am	1280
Weyburn-CFSL	8:00am	

MANITOBA

Altona-CFAM	9:30am	950
Steinbach-CHSM	9:30am	1250
Winnipeg-CKJS	9:15am	810

ONTARIO

Ajax-CHOO	9:30am	1390
Atikokan-CFAK	9:30am	1240
Burlington-CING (fm)	8:00am	107.9
Chatham-CFCO	9:30pm	630
Guelph-CJOY	10:00pm	1460
Hamilton-CHAM	7:30am	1280
Kapuskasing-CKAP	9:00am	580
Kingston-CFMK	10:00am	96.3
Newmarket-CKAN	8:00am	1480
Oshawa-CKAR	8:00am	1350
Owen Sound-CFOS	10:30am	560
Pembroke-CHVR	10:00am	1350
Sault Ste.Marie-CFYN	10:00am	1050
St.Catharines-CKTB	7:30pm	610
Sarnia-CHOK	7:30am	1070
Stratford-CJCS	8:45am	1240
Timmins-CKOY	9:30am	620
Windsor-CKLW	9:00am	800
Wingham-CKNX	10:30am	920
Woodstock-CKDK (fm)	8:00am	102.3

NEW BRUNSWICK

Fredericton-CFNB	6:30am	550
Newcastle-CFAN	9:00am	790
Saint John-CHSJ	9:00am	700

PRINCE EDWARD ISLAND

Charlottetown-CFCY	7:00am	630

QUEBEC

Montreal-CFQR (fm)	7:30am	92.5

NOVA SCOTIA

Digby-CKDY	6:00am	1420
Kentville-CKEN	8:30am	1490
Middleton-CKAD	8:30am	1350
New Glasgow-CKEC	7:30am	1320
Sydney-CJCB	8:00am	1270
Weymouth-CKDY	8:30am	1031
Windsor-CFAB	8:30am	1450

FRENCH RADIO:
Perspectives Réformées

ONTARIO

Cornwall-CFIX	9:30am	1170
Timmins-CRCL	9:30am	620

QUEBEC

Montreal-CHRS	8:00am	1090
Valleyfield-CFLV	8:45am	1370

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Feature

Wheeling the blue bed home

Sonya VanderVeen Feddema

Christopher knew that when Papa took care of his 28 pigs he went whole hog. In fact, *everyone* in town knew it. But no one enjoyed badgering Papa about it as much as Mr. Browbeater who owned the dusty, disorganized Brookville Hardware Store.

"Good morning," Mr. Browbeater said as Papa and Christopher entered the store on a bright Saturday morning. "What can I help you with today?" An impish grin, like a long, curved banana, spread across his bristly, unshaven face. Christopher recognized that grin. It meant only one thing. Mr. Browbeater was going to be obnoxious about Papa and his pigs.

"How are your piggies doing, Nestor?" Mr. Browbeater asked. "Are you still singing Christmas carols to them even though it's April now?"

Papa smiled gently and said, "Have you ever seen a pig read a newspaper?"

"Of course not. What does that have to do with Christmas carols?" Mr. Browbeater asked.

"Well, newspapers are full of bad news. But Christmas carols — they're chuck full of good news. Wouldn't you rather hear good news than bad?"

Mr. Browbeater ignored Papa's question. "You're the only farmer I know who has birthday parties when piglets are born! It's ridiculous! And then flying that large Canadian flag at half-mast when a pig gets sick and dies a natural death! Really, Nestor, you're overdoing it."

Papa looked Mr. Browbeater square in the eye and said, "Hogwash! You can't overdo it with pigs. And, besides, someday... you just wait and see..., someday those pigs will return the favour."

Christopher's eyes widened with surprise at Papa's words. He was usually a quiet man who spoke more to his animals than he did to people. It wasn't that he was shy. He just couldn't see the use of prattling on like Mr. Browbeater, who never tired of talking. When Papa spoke, his words were dependable. He always said what he meant and he meant what he said.

Christopher and Papa left the store, carrying their plastic bag filled with nails and their box of roofing tiles. "Why do we go to Mr. Browbeater's store anyway, Papa? He's always so mean to you."

"He's the only hardware man in town so I have no choice. But don't you worry about Mr. Browbeater. Some folks are so small they make themselves feel big by being unkind to others."

Christopher ran ahead of Papa to where their rattly, rusted pickup truck was parked in front of Aunt Pearl's Fluff'n Puff Beauty Salon. Just then an enormous woman, in a dazzling stop-sign red dress, stepped out of the salon directly into Christopher's path. Not able to stop on time, he bounced off her ample hip and fell, bumping his head against the concrete sidewalk.

"Are you all right, my boy?"

Christopher rubbed the goose egg forming on his head and looked up into a saucepan-round face, surrounded by waves of tight brown curls. Papa came running up to them.

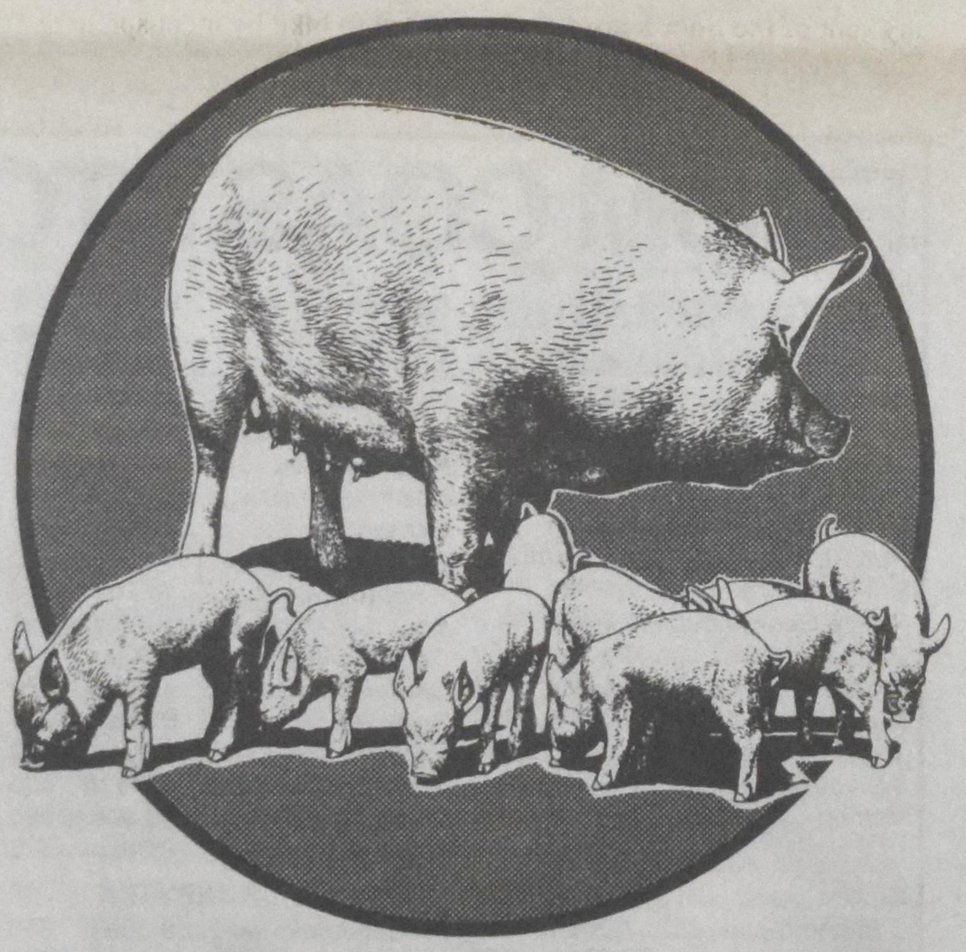
"Sorry, Mrs. Hope," he said.

"No need to be sorry, Nestor. When spring comes, these young ones are so full of spunk and vitality you never do know when they'll run you down," Mrs. Hope laughed good-naturedly as she patted her newly acquired perm, smoothing out any hairs that might have been ruffled in the collision. Turning to Christopher, she asked, "How old are you now, boy? You must be near 12 or 13, you've shot up so."

Christopher blushed with the compliment. He liked looking older than he was. "Only ten," he said.

"Can we give you a lift home?" Papa asked. Mrs. Hope lived on the farm next to them on Middle Road.

"That would be right kind of you," she said. "I sold the old car last week. Alfred did all the driving anyway. I never learned how. Now that he's dead, I won't need it any more."



They climbed into the truck. Christopher, tightly squeezed between Papa and Mrs. Hope, was wedged in between the earthy smell of the pig farm, on the one side, and the sweet aroma of hair spray on the other. Within minutes they drove out of town. Papa steered the truck onto Middle Road. Gravel crunched beneath the speeding tires.

"And how are your pigs?" Mrs. Hope asked. Christopher searched for mockery in her voice, but found none.

"My best sow farrowed last night," Papa said as he casually placed his big, pig-loving paws across the top of the steering wheel. "She gave birth to 15 piglets. Fourteen good-sized ones and a little runt. He'll need some extra care with a baby bottle." Papa always spoke reverently when he mentioned his pigs giving birth. It was a miracle, he had told Christopher many times, and one of the most beautiful sights on earth.

Papa turned up the driveway by the black steel mailbox with HOPE painted on it. By the pale green farmhouse he stopped the truck, got out and opened Mrs. Hope's door for her. He took her arm to help her descend.

"Having a garage sale?" he asked. A large sign leaned against the house. Painted on it were the words: "Garage Sale: April 30. Come and Get the Deal of Your Life."

"I'm cleaning up. Now that Alfred's gone, there's a pile of stuff I don't need no more. You know, hammers, shovels, pliers, all kinds of tools. There's a bike and an old single bed. I've got ties, suits, shoes, boots, all of Alfred's clothes. I just want to sell them. Thanks for the ride. And you take good care of them pigs, you hear!"

Mrs. Hope cheerfully waved her bulky arm till they drove into their own driveway. In the distance she was a miniature ray of red, like a baby sun waiting to grow up and shine gloriously.

"You run in and tell Mama I'm going to be working on the roof of the pig barn till lunch time. If she's busy painting, don't bother her," Papa said.

Christopher knew where to find Mama. He quietly entered the studio at the back of the house, as if he were visiting a hushed white-steepled church. Mama was painting at her easel. He stood, unnoticed, behind her.

Mama and Papa are as opposite as dirt and diamonds, Christopher thought as he watched her quick, sure hand dab green paint on the canvas. Papa's hands are calloused and rough. He's big and quiet, always dressed in mucky brown boots and a torn pair of blue coveralls that smell like pigs. Mama's an artist, more interested in pigments than pigs. She's tiny and smells like lavender.

Christopher smiled when he remembered a story they often told him. For a wedding present, Papa had given Mama his favourite pig as a pet. Most people would rather fry up a pig for bacon than befriend it. But not Mama. She had told Christopher that Papa had given her the best that he had, and so she had accepted the gift graciously.

We're a strange soup of a family made up of unusual ingredients, Christopher thought. But that's all right. There's no law against being different. Is there?

"Mama," Christopher whispered.

"Oh, hi! I didn't hear you come in. Where's Papa?"

"He sent me to tell you. He's working on the pig barn roof till lunch time. A few tiles blew off last night during the storm."

"Can you set the table for lunch? I'll just finish up here and then I'll come."

In the kitchen, Christopher covered the round oak pedestal table with a blue flowered cloth. On it he set three plates, two mugs, a milk glass and cutlery. From the fridge he took out the cheddar cheese, strawberry jam, sliced ham, bread and milk. Using an old stainless steel pot, he made coffee for Mama and Papa.

"Run out to the pig sty to see if Papa's ready to eat," Mama said as she entered the kitchen.

Christopher put on his blue jacket and his pink-soled black rubber boots. As he stepped outside, he looked up. The sun was no longer shining. The gray sky drooped wearily over the pig farm like a tired traveller who couldn't bear to walk another step. Christopher splashed through murky puddles, allowing the splotches of watery dirt to ride high on his boots and then up to his blue jeans. He rounded the north side of the pig barn. On the ground he saw the lifeless wooden ladder, splintered and

split.

"Paaaaaaaaa. Paaaaaaaaa. Ahhhhh!" Christopher cried.

Papa lay on the ground beneath the ladder. His leg was twisted and bent back awkwardly. Christopher dropped to his knees on the ground beside Papa and cupped his face in his hands. Papa's eyes opened.

"Get Mama," Papa groaned. As Christopher ran to the house, the wind seemed to enter his feet and carry him despite his deathly fear.

★ ★ ★

Twelve days had passed since Papa had fallen off the ladder and broken his leg in four places. A white, shrieking ambulance had come and taken him away to the Brookville General Hospital. Each day Christopher and Mama had gone to visit him in his fourth floor room. And each day Christopher had asked, "Are you coming home today, Papa?"

Papa had shaken his head sadly each time and said, "Not today."

On the 13th day, Christopher noticed something. The smell of the hospital. It smelled of bleach and disinfectant, so unfeeling and cold, that no warmth existed in it. So that's it, Christopher thought, understanding coming to him as clearly as sunlight. And then something else dawned on him. Friends had brought Papa fragrant flowers and encouraging cheery cards, but no one had brought him the one thing he really needed in order to get better. It's not going to be easy, but I'll bring it to him, Christopher thought. It's up to me now.

The next day, a Saturday, Christopher wiped the sweat from his forehead as he locked his bike by the hospital entrance. A covered wicker picnic basket, secured with bungy straps to the carrier at the back of his green bike, wiggled, then jerked wildly. "Whoa," Christopher said to the basket. "We're almost there. Just be calm. I'm counting on you." He released the straps and lifted the basket into his arms. Once in the hospital, he waited for the elevator to take him to the fourth floor. The elevator door opened. He stepped in, then heard a voice behind him.

"So, Little Red Riding Hood! Going off to see your Grandma are you?" Christopher looked into the face of nosy Miss Nostlemeyer, the town gossip and know-it-all. The elevator door shut and they moved upward.

"I'm bringing my Papa a pig-nic... I mean a picnic lunch." Tiny squeaks and grunts escaped from the basket. The lid jiggled. "Who are you going to visit?" Christopher asked, trying to distract her.

"That's none of your business," Miss Nostlemeyer said. She eyed the basket curiously. "So your Papa got separated from his pigs, did he? He must miss them something fierce!" She laughed scornfully.

Christopher hugged the basket closer to his trembling chest and watched the elevator door impatiently. Come on! Hurry! Hurry, he thought. If she finds out what's in this basket, every kid in school will be laughing at me by Monday. The elevator jerked to a stop.

"You got a little live bacon in that basket?" Miss Nostlemeyer asked. Without answering her snoopy question, Christopher ran down the hall and into Papa's room. Papa was asleep, nestled comfortably in the white sheets.

"I brought you something," Christopher whispered.

"Uhmmmm..." Papa murmured as he struggled to wake up. "No more sweet flowers. No more scented soap. No more pretty cards."

"No, Papa. Not those things." Christopher placed the picnic basket by Papa's nose. Papa sniffed. He sniffed again.

"You didn't?" Papa said, as he sat up.

"I did!" Christopher's face beamed. "And I even remembered to bring his bottle."

Papa lifted open the lid of the basket. The energetic, squirmy runt of the litter leaped out. Papa grabbed his hind leg just as he was about to spring from the bed. He hugged the writhing piglet and breathed in deeply. "Some folks say pigs stink, but I say they're wrong. Pigs are the smell of home and of work to be done."

Footsteps came down the hall, closer and closer. "Papa, quick! Put him under the sheets," Christopher said.

A nurse entered the room. "How are you doing, today?" Feeling better than the last few days?"

Papa grinned at the nurse and then at Christopher. "I'm feeling a lot better!" His voice quivered with happiness. The sheets wriggled and squirmed. Runty grunts threatened to grow louder.

"Did you hear something?" the nurse asked.

"Not anything unusual," Papa said. "Must have been that old man in the room beside me. He snores like a pig." Then Papa laughed a way-deep-down belly laugh till the tears ran down his face. Christopher hadn't heard him laugh in days.

"Does it smell odd in here?" the nurse asked.

Papa tried to answer, but couldn't as his laughter rolled on and on.

"You are feeling a lot better!" the nurse said as she left the room.

"Take the pig home now before anyone else comes," Papa said as he wiped the tears from his eyes.

"Are you coming home today, Papa?"

"Not today." Papa sniffed the pig once more. The cold hospital smell of disinfectant and bleach had been replaced by the smell of home. "But get ready for me, Christopher. I'll be home soon."

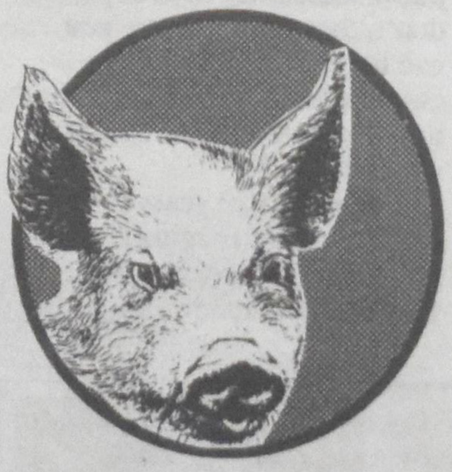
Christopher hugged Papa and smiled. Papa's dependable, he thought. And so are his words. He always says what he means and he means what he says. He's coming home soon! Christopher picked up the basket and left the room.

As he biked down Middle Road, Christopher saw Mrs. Hope picking up her garage sale sign at the end of the driveway. No need to explain the pig in the basket to her, he thought. I'll just zoom past.

"How's your Pa?" Mrs. Hope called out to him as he tried to bike by inconspicuously.

Christopher stopped his bike. "Papa's all right. He'll be coming home soon. He said so." The picnic basket jerked against the bungy straps as Christopher got off his bike. "How did your sale go?" he asked, trying to be polite.

"I sold lots. An old man bought most of Alfred's clothes. And the tools are gone. Most everything. But I haven't found a home for the bed yet.



Could you folks use an extra bed?"

The picnic basket began to sway dangerously as the bungy cords were tugged back and forth. "No. We have all the beds we need."

"Well, if you need it, let me know. It's yours for free." Mrs. Hope eyed the basket humorously. "You better get that pig home soon. I'd say he's had enough of visiting!"

Christopher's mouth dropped open as he wondered how Mrs. Hope had known. And she didn't even laugh at me, he thought, as he hurriedly biked home.

As Christopher returned the piglet to its mother in the barn, he looked around at the other pigs grunting, or resting, or eating in their pens. The building pulsated with the noise and life of pigs. Then a thought occurred to him. If one pig made Papa feel so much better, just imagine what a whole barn full of pigs could do for him. Christopher ran out of the barn and didn't stop till he reached Mrs. Hope's house. She was taking apart the bed on the front lawn.

"I'll take it," he said, pointing at the bed.

"So you changed your mind. Great! Now I know this old bed will have a good home. It's a strong one. I bought it myself 20 years ago. It used to be brown metal, but one day I painted it bright blue. It's downright cheerful, isn't it?" Christopher nodded. "How will you get it home? Can your Mama come and pick it up?"

"No. She's gone for the day to an art exhibit and won't be back till after dark. The bed's got little wheels, though, so I could wheel it home."

"I'll help you. If you wheel the headboard and the footboard, I'll put the steel rods and the plywood on the wheelbarrow. The foam mattress is light so it can easily go on top."

Down Middle Road they walked, wheeling the blue bed home. Mrs. Hope pushed the wheelbarrow and Christopher steered the little metal wheels of the headboard and footboard around large stones and potholes.

But suddenly Christopher stopped. What if Mr. Browbeater and Miss Nostlemeyer find out what I plan to do? he thought. They'll sneer at me just like they always do at Papa.

"Something wrong?" Mrs. Hope asked as she set down the wheelbarrow. "Is it too heavy to push?"

"No. It's not," Christopher said. Then he remembered that Mrs. Hope hadn't mocked Papa's ways with his pigs. "Can I ask you something?"

"Of course."

"Is it okay to do things different than other folks?"

Mrs. Hope chuckled. "Different!" She said the word as if it were the key to life. "We're

continued on page 14...

Wheeling the blue bed home

...continued from p. 13

all different. Why, if God had wanted us all to be the same he would have carved us out with the same cookie cutter. Folks are plain silly, trying so hard to be the same as everyone else when they're all different anyway. Are you scared to be different?"

"Well, yes. Sometimes."

"Scared other kids will laugh at you, right?"

Christopher nodded.

"When you're young you don't want to be different. But when you're older like me, you thank the good Lord that he had creative hands, that he shaped and formed and moulded each creature unique. 'Cause I never been bored by this world. And the day I get bored is the day I want to die." She put her beefy hand on Christopher's shoulder. "Don't you be scared of being different, you hear?"

Christopher nodded and sighed with relief as courage and hope sang in his heart. "Let's keep going," he said.

As they turned up Christopher's driveway, Mrs. Hope steered the wheelbarrow towards the house. "Not that way," Christopher said. "Over here." He pointed towards the pig barn.

A slow smile crept over Mrs. Hope's face. "Now I understand," she said quietly.

Two days later Papa came home from the hospital. "Come to the barn right away," Christopher said. With Mama and Christopher beside him, Papa hobbled on crutches to the pig barn.

"Over here," Christopher said when they were inside. He led Papa to the bright blue bed that he and Mrs. Hope had set up by the pen of a pregnant sow. "It's for you, Papa, so you can be with your pigs all day and get better real soon."

Papa said nothing. Shiny tears came to his eyes. He sat down on the bed, laying his crutches on the cement floor. Then he lay back on the puffy pillow and checkered comforter. "Ahhh," he finally said as he sniffed. "Home at last!"

Mrs. Hope, sunshine-glorious in her red dress, appeared at the doorway. "Christopher said you'd be home soon. Welcome back."

Papa smiled tenderly. "If it hadn't been for his visit with the pig, I'd still be wilting away in the hospital."

Papa was right, Christopher thought. He told Mr. Browbeater that someday the pigs would return the favour, and they have. With a little help from me.

Sonya VanderVeen Feddema is a homemaker and free-lance writer of short stories, living in St.Catharines, Ont.

The gospel according to *B.C.*

Bill Fledderus, with files from *The Ottawa Citizen*

OTTAWA — Did anyone see this year's Easter edition of the comic strip *B.C.*? Reprinted in 1,100 daily papers across the world, it showed one of the strip's regular characters, named Peter, walking on water, hearing a rooster crow and rejoicing when he finds an empty cave.

The cartoon prompted a lot of letters, says cartoonist Johnny Hart, a self-professed evangelical Protestant. Some readers expressed puzzlement, he says. Others told him the strip prompted long theological discussions around the dinner table. But only two percent objected to the use of Christian themes. In a recent interview with Bob Harvey, religion editor of *The Ottawa Citizen*, Hart talked about his increasing use of Christian elements in his comics (*B.C.* and also *The Wizard of Id*).

"I write and draw things I think about," Hart told *The Citizen*. "As a Christian, I know something a lot of people don't, that there's a way you can live for eternity in incredible happiness, and I like to tell people about it through my cartoons."

For almost 30 years Hart rarely touched religious themes in either of his comic strips, though he admits he often "played around" with "moral things."

But six years ago, he says, he started thinking more about what he sees as the declining morality in North America. That prompted him to start attending church and to begin dealing with overtly Christian themes in his cartoons.

He's even begun teaching a teen Sunday school class with his wife, Bobby, in their small country church near Nineveh, N.Y.

Hart raises his eyebrows when asked about the future role of religious ideas in his comics. "People have begun to look for that stuff from me, and I've been a little more brave about it than I intended to be," he told *The Citizen*.

Other prominent comic strips such as *Peanuts* by Charles Schultz and *Calvin and Hobbes* by Bill Watterson have recently also dealt with Christian themes.

Schultz' comics in particular have come a long way since the 1950s, when they were reportedly rejected because they contained references to the Bible. Schultz' exploding popularity eventually let him overrule the religious scruples of his distributor, says an observer quoted in *The Citizen*.

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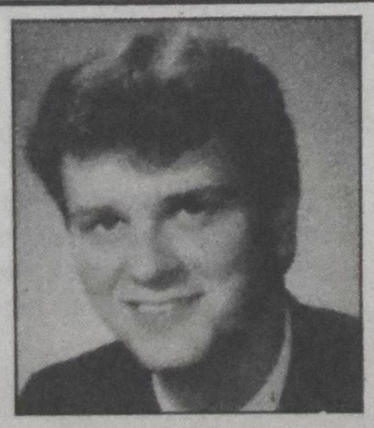

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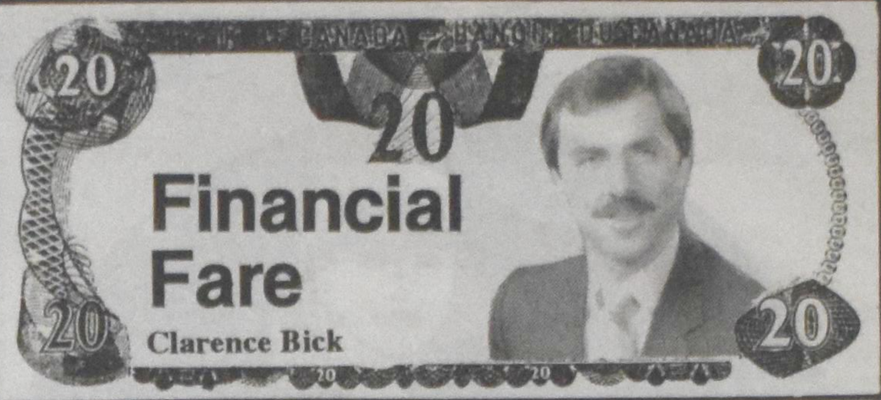

The public avoids reality

In last month's column I began to address some of the issues surrounding government deficits. While I don't think the debt problem is as bad as the harshest critics suggest, I do think that we have to see more political will in eliminating the continuing deficits.

I finished the last column with the phrase: "I think that continued government deficits represent politicians buying our votes with our children's money." Again, perspective is needed, and I would like to suggest that it would be unfair to blame politicians as the sole authors of our current deficit problems.

In many ways, the voting public has avoided the economic realities. We have a track record of voting for the party that promises the most, without critically asking, "Who will pay for this?" Furthermore, when governments attempt to control their spending, the specific group affected by a spending cut will muster a public relations and lobbying campaign that makes it extremely difficult for the government to exercise its mandate.

Let's look at the Canada Pension Plan (CPP) as an example. As Bert Hielema pointed out in his column of May 7, those people collecting CPP are receiving much more than their contributions to CPP warrant. Michael Wilson, our federal Finance Minister in 1985, realized that the shortfalls had to be made up by the government. He attempted to gradually change the government subsidy by de-indexing the CPP and in the process stepped into a political mine-field.

Political firestorm

The government subsidization of a program that is supposed to be self-sustaining had little to do with the political and media battle that ensued. A 10-second video bite of a pensioner demonstrating on Parliament Hill and claiming poverty was a far more powerful image than the facts of the accounting figures. The political firestorm of de-indexing was too hot for the Conservative government, and it had to back down.

My intention is not to turn this into a debate about whether pensioners deserve more or less, and whether the treatment of older people in this country is fair and just. The reality of government cutbacks is that every affected group, rightly or wrongly, feels hard done by, and will fight the reduced expenditure. Somehow, people have the idea that if the cause or expenditure can be justified, there is money available. The fact is that governments must eventually take tax money from individuals to pay for expenditures.

The government often serves as a go-between that "sanitizes" the whole process of who pays for and who receives the benefits of government programs. Let's go back to the fact that current CPP payments are paid for from current government taxes. The 70-year-old retiree is benefiting from the taxes paid by his 40-year-old child or neighbour.

There is a direct cost to taxpayers for any government expenditure. In this CPP example, wouldn't it be more efficient to eliminate the cost of the go-between and have the younger generation send cheques directly to retirees?

I strongly believe that governments have a key role to play in managing the cyclical nature of our economy and providing for social and economic justice. However, the continuation of government deficits, in good times and bad, is a detriment to future economic and social justice. This is a reality that voters have to learn and accept if they expect more from the politicians and governments they vote in.

Clarence Bick is a financial planner based in Ancaster, Ont.

More for the Swallows

A summer parade of stories

Melinda Paas

While I was working at the library I saw a little girl carefully turning each page of a tiny picture book that fitted perfectly into her small hands. She was quietly whispering the story to herself. When she had finished it she confidently walked over to her mother and said, "I want this one." Her mother took one look at it and declared, "You can't get that one — it has no words in it."

Part of the delight in kids' picture books such as *Dylan's Day Out* by Peter Catalanotto *is* the pictures. Follow Dylan the Dalmatian as he escapes the house one morning when the door is left open. The dog's perspective and the repetition of black and white colours through the soccer game of Skunks vs. Penguins draws the reader into the game. With just a few words and many wonderful pictures, here's a soccer game your kids will want to join.

Another story that's fun to follow is *Donna O'Neeshuck Was Chased By Some Cows* by Bill Grossman. Have you ever had a head pat? Not as good as the ones that Donna O'-Neeshuck gives. Come and join this lyrical chase with the cow, cats and policemen who all want more of Donna's wonderful head pats.

If you have never baked a cake before you will want the recipe for this one. *The High Rise Glorious Skittle Skat Roarious Sky Pie Angel Food Cake* by Nancy Willard is for intermediate readers but will delight children of all ages. A young girl wants to bake a special angel food cake for her mother's birthday, but first she must find her Grandma's secret recipe. After finding the recipe, she bakes the cake in the middle of the night and its tantalizing aroma tempts three extraordinary angels.

Marianna Mayer's Celtic folktale *The Black Horse* is a spellbinding adventure accompanied by enchanting pictures. Tim, a poor prince who wears a patched purple cloak, is befriended by a magical black horse. Their friendship lasts through mountains of snow, ice and fire, only to face the ultimate test of friendship at the end of their quest. Readers will be enthralled by this tale to the very last page.

Listen to the Singing, by Canadian author Ian Wallace, is set amidst the roaring waters of Niagara Falls. The beautiful drawings reflect the Canadian landscape as well as emphasizing the theme. At the beginning of the summer Katie's brother kills a mother sparrow. It is in caring for the orphaned baby sparrow that the two children learn cooperation and discover that if you love something you have to learn to let it go.

I watch many children choose their books while I am at the library. Often they know where to find their favourite books such as *Curious George* or *The Berenstein Bears*. Although it is good to read familiar books by familiar authors, it is also exciting to discover new treasures such as those I've mentioned.

Contest winners

In this issue we are printing our winners from the Jean Little Contest. It is encouraging to see students and teachers involved in reading activities.

Our winning book report comes from Tiffiny Brown of Orillia (Ont.) Christian School, and from teacher Cindy Van Ofwegen, who sent in the book reports.

We have also decided to print an honourable mention. A cooperative book report by Grade 3 students David Zekveld, Josh McRae and Mark Reitsma, sent in by teacher Marjorie Cooper from Immanuel Christian School in Oshawa, Ont.

Thanks for your responses. We will be sending our winners the prizes. Look for a Poetry Contest in September's issue.

How I became a reader

Steve Paas

I can remember when I first began to read fiction — not the exact date, but the occasion. It was the winter of 1958 and I was in Grade 3. I was staying at home most of that winter because I was unwell. And I was bored — bored of drawing pictures of cows.

"There's nothing to do," I whined to my dad, probably for the 20th time.

"Why don't you read?" he said, looking up from the *Farmer's Advocate* as he puffed on his pipe.

"I can't read, and there's nothing to read anyways."

"Sure you can read," he answered. "There's usually a short story in here." Our family subscribed to a number of magazines. I can remember *The Family Herald, De Wachter, Reader's Digest* (probably C.C. too) — and *Chatelaine*. It was this last which my dad handed to me.

Reluctantly I began reading *Chatelaine's* short story, which my dad had found for me. I didn't understand all the words, but that first piece of fiction I read (not counting the Dick and Jane stories in primary readers) still stands vividly in my memory. It was the story of a woman caught in a snowstorm in a lonely farmhouse. As the days of the storm continued and the situation worsened, the woman had to depend on her own ingenuity to get food and warmth.

For some reason this story of a woman's resourcefulness and survival in a Canadian winter captured the imagination of an eight-year-old farm boy. It made me realize the incredible worlds of possibility that reading offered. I began to read what was available in our home and soon, to accommodate my desire for reading, my parents had to go to Tamming's Used Furniture, where second-hand books were 10 cents a piece. I can still remember titles like *Saratoga Trunk, Tom Sawyer, Grit Will Till* and the *Scarlet Pimpernel.*

I was a reader, and it all began by reading one short story on a boring winter day.

One to Grow On

by Jean Little
Reviewed by Tiffiny Brown, Orillia Christian School, Orillia, Ont.

Eleven-year-old Janie Chieholm has a problem that gets out of hand: lying. As this book goes on she starts lying as a habit.

When Janie meets a new "friend" she discovers that her friend, Lisa, is using her. But then she meets a new friend Pam!

The book tells of her adventure, excitement, surprise, lies and forgiveness.

This gifted author builds the excitement when she brings Janie's godmother Matilda Barry into the story. She whisked me away into a storyland when Janie's birthday surprise is revealed.

The surprise is an island and a point called Gilead.

When the time comes for Janie's birthday, Lisa and Pam are brought into the story once again and problems are solved, and so is Janie's lying.

I think Jean Little is trying to say that if we lie, people won't even believe what we say. She also teaches to forgive even though it may hurt.

I enjoyed this book greatly as it shows how Janie slowly changes.

I would recommend this book to all ages — young and old.

Once Upon a Golden Apple

by Jean Little
Reviewed by Grade 3 students David Zekveld, Josh McRae, Mark Reitsma, Immanuel Chr. School, Oshawa, Ont.

We think that *Once Upon a Golden Apple* should get the best book award because in it Jean Little and her granddaughter were messing up fairy tales.

Here is an example: They rescued the wicked witch of the West. No! They rescued the spider who sat down beside her. No! No! They rescued three young rats in black felt hats. No! No! No! They rescued Rock-a-bye baby. Yes!

Finally in the end the person gets the right answer. We highly recommend this book. It is really funny. No! It is really, really funny. Maybe we shouldn't get into that again. Just read *Once Upon a Golden Apple*. Yes!

Encouraging summer reading

Paas family

It's that time again when parents are thinking about the summer holidays, making plans and hoping to keep the kids busy for two months.

I believe young families desperately need to balance our society's sports/TV emphasis with literary activities. Here are a few very simple, inexpensive and rewarding ways to do that:

1. Plan and take a weekly trip to the library letting the kids each choose an ample supply of books.
2. Build a simple bookshelf for each of your children.
3. Give each kid $5 on a Saturday morning to spend on used books and to visit as many garage sales as possible to look for the books.
4. Let your kids get so bored (no TV) that they'll gladly begin reading.
5. Plan a story time before bedtime each evening.
6. Make sure each family member packs reading materials to take along on vacation.
7. When on vacation have a "feet on bunk" time in the afternoon during which everyone reads.

Society

Will tax laws continue to favour business suit over nursing bra?

Paula Dancy Crooks

I remember sitting in my university's library about 10 years ago talking with a feminist student about her ambitions.

She pointed to a full-time mother who had recently taken a part-time evening job at the university to boost the family income. "That one's a baby machine," snorted the feminist,"she spends her days wiping noses and asses."

I remained silent. I didn't want to tell my friend that I wanted that woman's day job.

In 1989 I became a mother and gave up my entire full-time salary to stay home and raise my children. That is when I became a second-class citizen.

Considered unemployed

I do not have equal rights with mothers who work outside the home because in the eyes of Revenue Canada and the average feminist I do not work. My child-care costs, they reason, are non-existent since I don't actually pay anyone to care for my children.

I'm told the sacrifice of my salary is irrelevant. Since I'm not out looking for "work," I am not considered unemployed, but if I leave the house without the kids or if I neglect to feed them I could be arrested. Clearly full-time parenting is a job.

Recently, Bev Symes, a lawyer whose yearly income tops $100,000, went to the Supreme Court complaining that motherhood was interfering with her right to make money, and insisting that the court allow her to deduct her nanny's full salary from her taxable income.

Currently, single-income families who struggle to care for their own children in the home have no second income and receive no tax deduction whatsoever. In fact, stay-at-home parents aren't even worth the basic personal exemption.

Unequal status

The Canadian Charter of Rights and Freedoms is supposed to grant all of us the right to equality. But if Symes' Charter challenge is successful, the effect will be to render Canadian parents unequal, clearly favouring and rewarding parents who leave their children in a stranger's care while punishing stay-at-home parents with a higher tax bill.

Single-income families who accept the full responsibility for their children's care will be forced to foot the bill for wealthy double-income families who choose third-party child care. Forgive me, Beth Symes, but somehow this just doesn't seem like equality.

Some double-income couples insist that they *need* two salaries to maintain a decent standard of living. I remember a dinner party where two "working" women insisted that they would stay home if they could "afford to."

Both of their husbands made at least as much money as my husband did, however. Both families drove mid-sized luxury cars and owned large, expensive suburban houses; one husband casually admitted that his wife refused to dress their child in hand-me-down clothes. Was this essential or a matter of choice?

Who defines "need" in this country? Is a child "poor" if she wears hand-me-downs? Is she entitled to Oshkosh? Disposable diapers? Nintendo?

Paula Darcy Crooks with Heather (4) and Carly (1). PHOTO COURTESY P. D. CROOKS

Feeling of fulfilment

One family's want is another family's need. Some don't mind apartment living, others insist on owning a house, or even a large one. Some women (mostly hardline feminists) see stay-at-home parenting as demeaning, isolated, thankless and a waste of a woman's potential, while viewing a career outside the home as a ticket to money, respect and power.

Other women like myself feel fulfilled in the home; we find the job challenging, exciting and fun. I'm my own boss, I have absolute power and I've discovered depths of personal strength and creativity I never would have found working for someone else. The issue is a matter of personal choices and values, not needs.

Child care is *not* a business expense. It exists because children exist, not because women work outside the home.

All families with young children have child-care costs either through the loss of one salary or by hiring a third party. Tax deductions to offset child-care costs should be given on the basis of total family income, not as a reward to double-income families who leave their children in third-party care.

Tax incentives to stay home

Beth Symes does not "need" another tax deduction, but many struggling single-income families could use one. Encouraging parents, through appropriate tax incentives, to stay home for a few years would take pressure off both the day-care system and the unemployment lines and finally give back to Canadian parents the right to care for their own children.

Sadly, the people who care for our most precious natural resource, our children, are the poorest paid and least respected members of society.

Irish President Mary Robinson once said, "If feminists don't value the work of women who stay at home, how is society going to value it?"

If Beth Symes is successful in having the full cost of her child care deemed tax-deductible, once again she in the business suit and briefcase will quash the rights of she in the nursing bra and K-mart running shoes.

Paula Dancy Crooks is a stay-at-home mother of two children who lives in Brantford, Ont.

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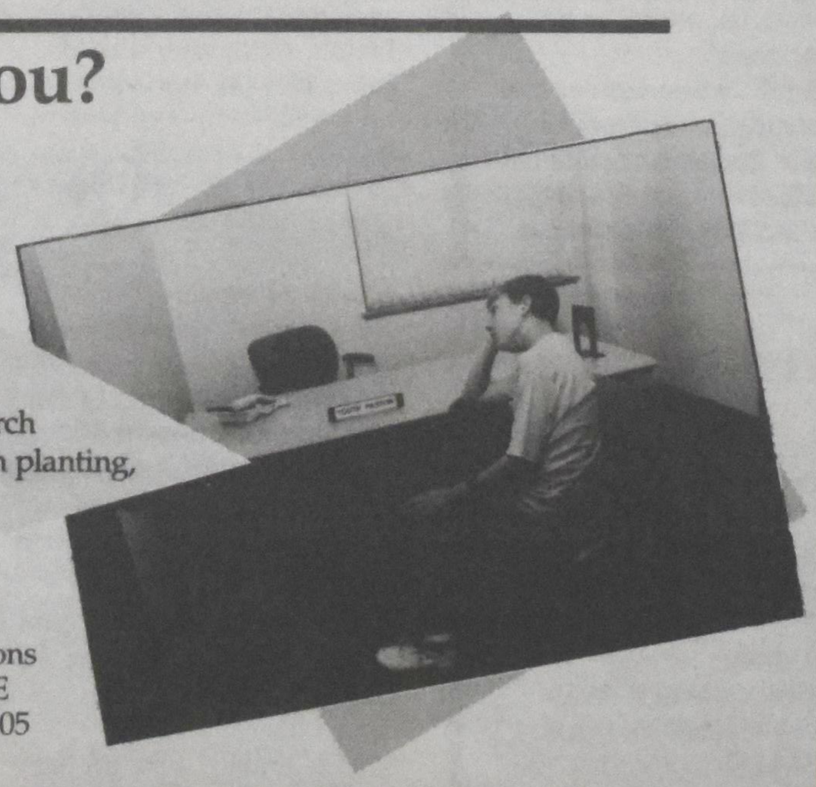

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Friends of God

Wayne Brouwer

Tool of life, weapon of death

"The tongue that brings healing is a tree of life, but a deceitful tongue crushes the spirit" (Prov. 15: 4).

Words that slip out of our mouths are rarely lazy or weak. Often they appear more like garden seeds: small and insignificant at first glance, but charged with energy of their own that digs deep and sprouts unrelentingly.

Emily Dickinson said it well when she wrote:

A Word is dead/ When it is said,/ Some say.
I say it just/ Begins to live/ That day.

Message with a mission

Words begin to live the moment we speak them, and they move with a mission. They can build another person up or they can kill him or her. Words have moral value. "Truth," said Buckminster Fuller, "is a verb." It is action; it grows on its own; it steps out into the world alive.

And the same is true about lies. Mark Twain once declared that "the most striking difference between a cat and a lie is that a cat has only nine lives!" James Callaghan quipped: "A lie can be half-way round the world before the truth has got its boots on!" It's true, isn't it?

When I lie, I declare the other person to be deficient: "He can't handle the truth!" or "She doesn't deserve the truth!" When I lie, I make a moral judgment about someone else: "A lie won't hurt him!" When I lie, I draw a line of separation between us: "A little lie turns a wife into an alien, a buyer into a stranger, and a partner into an enemy."

Biting bullets

That's the tragedy of gossip, isn't it? I tell a story about someone else that is false, or "half-true," or true in facts but not intent, and I do it to show that I am better than he. *I* would never do anything like that! *My* contempt for that person is justified! *She* could never be *my* friend, not someone like *that*! Samuel Taylor Coleridge penned these lines about the moral death wish of gossip:

Alas! they had been friends in youth;
But whispering tongues can poison truth.

What is so tragic is that we use gossip with sanctified self-righteousness in the church. When we label someone a "conservative" or a "liberal" we piously distance ourselves from him, and we plant the suspicion in other minds that she is not *really* a Christian. With our tongues, with our labels, with our gossip, we divide the Body of Christ and amputate and kill those parts we don't like.

Burgeoning blessing

But there is another side of this coin. If the tongue has the moral power from hell to kill, God has given it the blessing of heaven to heal as well.

Perhaps the greatest power of the tongue is not at all the power to kill but the power to bless; to declare goodness; to speak truth in love; to announce great kindness; to whisper affection; to affirm the right; to tell the Gospel; to assert justice; to proclaim loyalty; to vow commitment.

"Truth," wrote Emily Dickinson in a letter, "is such a rare thing, it is delightful to tell it." Perhaps the garden of grace would overflow its borders were it to be tended more often with the tools of truth rather than with the weapons of wrong.

Wayne Brouwer is a pastor at First Chr. Ref. Church in London, Ont.

A Christian, covenantal, participative view of business

***Leadership is an art**, by Max De Pree. New York: Dell Publishing, 1989. Softcover, 148 pp. Reviewed by Curt Gesch, Smithers, B.C.*

My brother, a successful insurance agent, once told me, "You couldn't even begin to witness to the businessmen I witness to. In their opinion school teachers like you are not "successful," so they won't hear what you say. On the other hand, because I am in business and relatively successful in their eyes, I can tell them about how a Christian worldview affects my business operation and they'll listen."

When Max De Pree, head of Herman Miller, Inc., a tremendously successful manufacturer of fine furniture in Zeeland, Mich., speaks about leadership style, just about anyone has to listen. After all, the Herman Miller company is listed among the FORTUNE 500 companies and "is ranked seventh in terms of total return to investors over ten years," according to James O'Toole in the forward to this book.

What is the secret to such success? Put bluntly: a Christian, covenantal, participative view of business. Although he works with and writes to a "mixed" audience — both Christians and humanists — De Pree speaks unabashedly about his Christian worldview, about covenantal relationships in the workplace, about human needs, human potential and the human spirit being part of the "bottom line" of a business. This book, in short, shows that it is possible (and profitable) to be both idealistic *and* practical when one's faith is "in deed" integrated with one's work.

'Radical' ideas

It is impossible to summarize De Pree's book in a short review, but a selection of his trenchant quotations may give an idea of what the reader may expect.

— Leadership is... "liberating people to do what is required of them in the most effective and humane way possible."

— "Hierarchy and equality are not mutually exclusive. Hierarchy provides connections. Equality makes hierarchy responsive and responsible."

— "The capitalist system cannot avoid being better off by having more employees who act as if they own the place."

— If you want the best things to happen in corporate life, you have to find ways to be hospitable to the unusual person."

— "The first responsibility of a leader is to define reality. The last is to say thank you. In between, the leader is a servant."

— Participative management guarantees that decisions will not be arbitrary, secret, or closed to questioning. Participative management is not democratic. Having a say differs from having a vote."

— "It's not easy to let someone else take the lead. To do this demands a special openness and the ability to recognize what is best for the organization and how best to respond to a given issue.... Roving leadership is the expression of the ability of hierarchical leaders to permit others to share ownership of problems — in effect, to take possession of a situation."

— "Leaders don't inflict pain; they bear pain."

Leaders as "debtors" to the employees? Employees who are encouraged to "own the place"? Business "success" means enabling every person in the corporation to reach his or her potential? If this sounds like some strange philosophy, perhaps that's because it is. It is a Christian philosophy which may sound very much like foolishness to secular humanity. And the very success of Herman Miller, Inc., may be the bait — like my brother's successful insurance practice — that allows Max De Pree to be a Jew to the Jews, a Greek to the Greeks, and a Successful Executive to the Successful Executives. And who knows? Perhaps he may "save some" who do not know Christ. He may also save some of us Christians from a dualistic worldview that worships the servant-king Jesus on Sunday and equates leadership with the *Führerprinzip* on Monday.

The text of this book is widely spaced which makes for easy reading. The ideas are radically Christian. What more could one ask? The book forms a necessary starting point for leaders of Christian businesses and other organizations, such as churches and school. Buy two copies! One for yourself and one to give away.

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CSS

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van der Woerd
LAW OFFICE

David A. van der Woerd B.A., LL.B.

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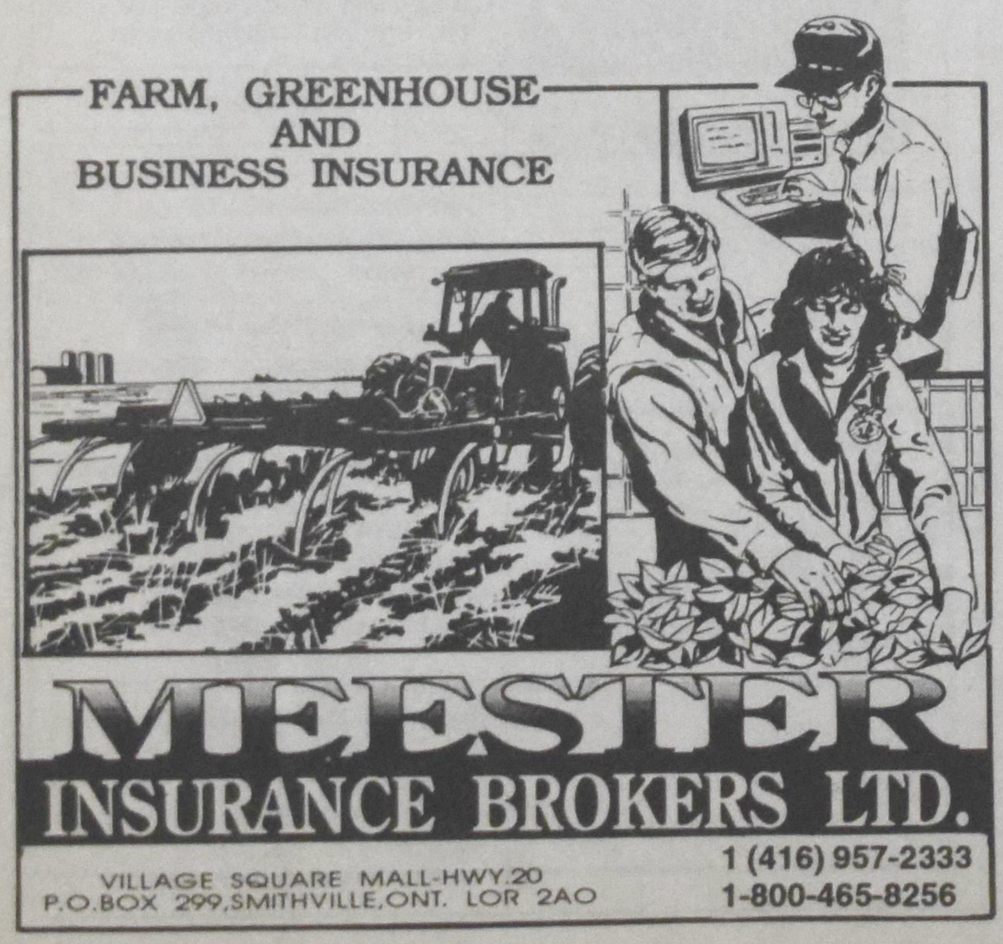

Peter and Marja are IN

Dear P & M:

We sense a feeling of frustration and helplessness among our church membership, especially among those aged 25-40. There seems to be no opening for them to build their church through their ideas during the deliberations at congregational meetings. Apparently the Church Order of the Christian Reformed Church (CRC) states that we may only vote Yes or No on church council motions.

My question is this: Would the Church Order allow council motions to be amended at and during congregational meetings?

I hope that the answer is Yes because that would ensure that new ideas could be immediately tested by the congregation. It would certainly make our meetings much more attractive to attend. Our church council should not have to be alarmed about such amendments since Robert's Rules of Order prohibit amendments that defeat the original intent of the main motion on the floor.

Dear Amenable to Amendments:

We have checked the CRC Church Order and Article 37 actually says that congregational meetings are opportunities for the council to "invite the congregation's judgment about major matters." It stresses that the council sets the agenda and has the authority to make and carry out final decisions because it is the church's governing body. But Article 37 also expects that council will give "full consideration to the judgment expressed by the congregation."

As you can see, the purpose of a congregational meeting is to get feedback to council proposals from the membership. Actually the church order says nothing about motions and amendments. The *Manual of Christian Reformed Church Government* explains that the congregation can only vote on real estate, budget and salary matters as well as the election of officebearers. The bulk of the agenda, therefore, should provide precisely what you desire, namely, an opening or forum for the input of those in attendance. A wise and confident council will remember that the purpose of the congregational meeting is to give "full consideration" to grassroots thinking. The Body of Christ can do things "decently and in good order" without being harnessed by a secular rule book. The Spirit needs room to move and it moves through people.

The younger generation is not used to an authoritarian approach which limits their input. Their frustration with your congregational meetings is understandable. They value concepts like brainstorming, consensus and process. They value communal "ownership" of church programs, vision statements and worship style. They value prayerful discussion over strident debate. They want people to listen to each other and really hear what others are saying. They need to feel that the church council hears them! Rightly so, since the Church Order supports their desire to be actively and creatively involved in all opinion forming and direction setting. The authority for final decisions will still rest with the council (the church is not a democracy), but such decisions will reflect the communal wisdom of the congregation. When this is the case, there is peace.

Several congregations, including our own, have taken a totally different approach to congregational meetings. Instead of sitting in rows, people sit in circles around tables. Instead of voting on motions, a matter is presented and then discussed simultaneously by each table. At the end of the designated time, a reporter for each table stands and gives a brief summary of that table's discussion, mentioning the variety of opinions represented. Each report is received with thanks and with the reassurance that it will be carefully considered by the council. Occasionally a straw vote is taken to clarify where the congregation is at. By and large, this style of meeting tends to be congenial, upbuilding and refreshing. It is certainly a big improvement on meetings at which only the bravest or the angriest dare to jump to their feet to speak.

Your question about amendments buys into a legalistic system which the Church Order does not support and which you and the younger generation do not appreciate. A little patchwork will not remove the feelings of helplessness and frustration. We recommend a major overhaul and we encourage you to ask your council to take a new approach to the way congregational meetings are conducted.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Bill Fledderus, Marian Van Til and Bert Witvoet.

Classifieds

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All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)

Note: All rates shown above are GST inclusive

ATTENTION!

a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
Fax: (416) 682-8313

The staff of Christian Courier wishes you happy Summer Holidays!

Marriages

HALBERSMA-BOUWERS:

We have found each other...different yet alike, we have grown together in love, friendship and understanding.

STACEY RENÉE HALBERSMA
and
RANDALL WINSTON BOUWERS

daughter of Mr. and Mrs. G. Halbersma and son of Mr. and Mrs. Fred Bouwers, invite you to share in our happiness on Saturday, July 24, 1993, when we will be joined in marriage at 2 o'clock in the afternoon. West End Chr. Ref. Church, 10015-149 Street, Edmonton, Alta., Rev. James E. Pot officiating.

Future address: 9278 152 St., Surrey, BC V3R 4G2

VAN DER WAL-KIERS:

It is with great joy that we, Richard and Helena Van der Wal, of Acton, Ont., announce the marriage of our daughter,

KAREN HELENA
to
JEFFREY NICOLAAS

son of Peter and Lena Kiers, of St. Catharines, Ont.

This celebration will take place before the presence of God on Saturday, July 31, 1993, at 2 p.m., in the Beth-El Chr. Ref. Church of Acton, Ont. Rev. A. Van Giessen will officiate assisted by Mr. K. De Raaf.

Future address: Jeff and Karen Kiers, 10216-142A Street, Surrey, BC V3T 4Z7

Anniversaries

1943 August 12 1993

With praise and thankfulness to God we look forward to celebrating the 50th wedding anniversary of our parents, grandparents and great-grandparents,

HENDRIK and HENNIE EISEN
(nee KIERS)

May God continue to keep you in his loving care.

Hendrik & Alie Vanderschaaf — Duncan, B.C.
Henry & Brenda (David, Jordan, Leanne & Robert), Ben & Margie (Amy, Melissa, Matthew & Amanda), Jack
Bill & Grace Van Belle — Matsqui, B.C.
David, Carla, Juanita & Robert
Dick & Anna Eisen — Abbotsford, B.C.
Dwayne, Brent

Open house will be held on Aug. 13, 1993, at H. Vanderschaaf, 6400 Lakes Rd., Duncan, B.C.

Home address: H. Eisen, 727 Castle St., Duncan, BC V9L 2J9

Anniversaries

Monster Kitchener
1943 August 10 1993

With joy, thanksgiving and praise to God we hope to celebrate the 50th wedding anniversary of our parents, grandparents and great-grandparents,

JOHN and JANE DREYER
(nee KIND)

With love from your family:
Art & Magda Wagensveld — Kanata, Ont.
Krista & Dave, Jason, Jennifer, Allan & Kim (Jacob, first great-grandchild)
Don & Paula Robertson — London, Ont.
Colin & Alicia
Jasper & Margaret De Boer — Hamilton, Ont.
Jodi, Jaimi, Jaqui
Dick & Diane Helmus — Kitchener, Ont.
Trevor, Jay, Leslie
Tim & Annette Pawlowski — Kitchener, Ont.
Christopher, Laura, Brandon
John & Helen Dreyer — Kitchener, Ont.
Shannon, Kyle, Bianca
Eleanor Dreyer & Sean (boyfriend) — London, Ont.
Raymond Dreyer & Christina (fiancee) — St. Thomas, Ont.

Their wedding text: "In all your ways acknowledge him, and he will make straight your paths" (Prov. 3: 6).

Please join our celebration at an open house on Sunday, Aug. 8, 1993, from 2-4:30 p.m., in the Waterloo Pentecostal Church in the fellowship hall, 395 King St. N., Waterloo, Ont.

Home address: 66 Westwood Dr., Kitchener, ON N2M 2K4

Weston Brampton
1968 August 3 1993

With great joy and thanksgiving we are pleased to celebrate with our parents their 25th wedding anniversary.

BRUCE and ADA MAAS
(nee ZWAAL)

"Love always protects, always trusts, always hopes, always perseveres" (1 Cor. 13: 7).

Love always, your children:
Miranda & Albert Dieleman
Jennifer Maas
Bruce Maas
Amy Maas

Home address: 41 Willis Drive, Brampton, ON L6W 1G6

1968 July 12 1993

Congratulations to our parents,

MARTIN and JANNIE NYLAND
(nee PIERIK)

on their 25th wedding anniversary.

"Let marriage be held in honour by all" (Heb. 13: 4a).

With love from your children:
Kathleen & Chris Bolink
Bev & Jer Nayko
Stan Nyland
Darren Nyland

Home address: Box 11, LaGlace, AB T0H 2J0

Anniversaries

1953 August 13 1993

With thankfulness to our Lord we celebrate the 40th wedding anniversary of our parents and grandparents,

HARRY and RENE MEYER
(TALSMA)

We thank God for the love and support you have given us and pray you will be blessed with many more years together.

Best wishes and love:
John & Helen Schouls
Karen, Jennifer, Graeme
Fred & Michelle Meyer
David, Matthew, Andrew
Erik & Betty Klein-Horsman
Erin, Brian
Peter & Pauline Lebel
Alexander

Home address: R.R. #1, Wyevale, ON L0L 2T0

1968 August 10 1993

"By wisdom a house is built, and through understanding it is established. Through knowledge its rooms are filled with rare and beautiful treasures" (Prov. 24: 3, 4).

With thankfulness to the Lord, we joyfully announce the 25th wedding anniversary of our parents,

JOHN and LENA PASMA
(nee JOOSSE)

With our prayers for a blessed future together.

Tim & Anissa (girlfriend)
Kevin
Michael

Best wishes can be expressed on Saturday, Aug. 14, 1993, D.V., from 2-4 p.m., at Tillsonburg Chr. Ref. Church, 210 Concession St. W., Tillsonburg, Ont.

Home address: R.R. #7, Tillsonburg, ON N4G 4H1

1968 August 10 1993

"They were willing to take Him into the boat" (John 6: 21).

CHRIS and ANN VANDERVEEN
(nee OEGEMA)

So many years ago,
Twenty-five to be exact,
Chris and Ann got married
And now we celebrate this fact.
On the fourteenth day of August
Will be held an open house
At the Brantford Chr. School (surprised?).
We bet your interest this will arouse.
From two o'clock till five p.m.
All you, our family's friends
Are welcome to stop by and greet
These two on which we three depend.
Monica, the oldest; and often the boldest,
Marisa, the middle child; and somewhat mild,
Christy Ann, the youngest; and full of zest,
Have given Mom and Dad many a joy and trial.
We love you Mom and Dad! Congratulations!

Home address: R.R. #7, Blossom Ave., Brantford, ON N3T 5L9

Anniversaries

1953 August 3 1993

With thankfulness to God for His faithful love and care, we celebrate the 40th wedding anniversary of our parents and grandparents,

ARIE and MARGARETHA VAN HELDEN
(nee KROEZEN)

May God continue to bless you for many years to come, Mom and Dad, Oma and Opa.

Rita & Hank Leferink — Acton
James, Christopher, Mark, Jennifer, David
John & Joyce Van Helden — Beamsville
Sarah, Jodi, Elissa, Joshua
Alice Van Helden — Mississauga
Margareth & Wilbert Lise — Woodbridge
Angela, Richard
Anthony & Monica Van Helden — Acton
Marcel, Stephen
Timothy & Sandra Van Helden — Georgetown
Jocelyn, Kaitlyn

Home address: 32 Wade Road, Smithville, ON L0R 2A0

1968 August 23 1993

"In all your ways acknowledge Him, and He will make your paths straight" (Prov. 3: 6).

With praise and thanksgiving to God, we, the children, wish to announce the 25th wedding anniversary of our parents,

GEORGE and EVELYN VINK
(nee VANMANEN)

We pray that the Lord will continue to keep you in His loving care.

With love from your children:
Jennifer & George Tjoelker — Guelph, Ont.
Heather — Norwood, Ont.
Christopher — Norwood, Ont.

Open house will be held, Aug. 21, 1993, from 8:30-11:00 p.m. at Oakland Greens Golfcourse in Norwood, Ont.

Home address: R.R. #2, Norwood, ON K01 2V0

For Rent

Three-bedroom house, close to Dunnville. Available by Aug. 1, 1993. $700/month, plus utilities. References required.

Phone: (416) 774-8032

Punta Gorda Florida

For rent per month. Comfortable, clean, 2-bedroom condo in park-like safe surroundings. Tennis, heated pool, boating with free docking, bikes available. $1,500 U.S., will consider less before Christmas.

Phone Alice Kuipers at (519) 765-1637

BROCK STUDENTS!

Bright basement bachelorette. Private washroom and shared entrance. Renting September '93 to April '94, $250 per month.

Call (416) 937-3367

Classifieds

Anniversaries

Congratulations to Peter and Dora Van Marrum (Griffioen) on the occasion of their 55th wedding anniversary!

1938 July 29 1993

"The Lord is my Shepherd; I shall not be in want" (Ps. 23: 1).

For 55 years, that Shepherd Lord has kept our parents,

PETER and DORA VAN MARRUM (GRIFFIOEN)

in His hands. We praise Him for His care over them and for blessing us with such a wonderful Mom and Dad, grandparents, and great-grandparents.

In memory, as you look back,
The years pass in review.
And from the mists of yesterday
You hear the words, "I do!"
You think back fifty years and five
The years went by so fast
And more than ever, now you know
Without God, you wouldn't last.
And now, as you live day by day,
Instead of year by year
You can thank Him for the memories
With all their smiles and tears.

Your loving children:
Bert & Freda Bergman
Ralph & Joanne Sol
Marc & Dorothy Stroobosscher
Clem & Debbie Van Marrum
John & Beverly Van Marrum
and all their grandchildren and great-grandchildren.

An open house will be held at the Gym of Covenant Chr. School, Smithville, Ont., on Thursday, July 29, 1993, from 7-9 p.m.

Home address: 16 Garden Drive, Smithville, ON L0R 2A0

1953 August 15 1993

"This is the day the Lord has made! Let us rejoice and be glad in it" (Ps. 118: 24).

With joy and thanksgiving to our faithful God we announce the 40th wedding anniversary of our parents and grandparents,

SIERD and DIANE WOUDSTRA (BOUWKAMP)

We pray that God will continue to hold you in His loving care and bless you both with good health and happiness. Congratulations Mom and Dad, Opa and Oma! We hope to celebrate many more years together.

With love from:
John & Kathy — Grand Rapids, Mich.
Tim & Irene — South Bend, Ind.
Rachel, Anna, Sarah
Mark & Christine — Grand Rapids, Mich.
Stephen, Andrew
Tim & Karen — Grand Rapids, Mich.
Jacob
Yvonne — Grand Rapids, Mich.
Diane, Matthew
Jimmy & Ingrid — Cleveland, Ohio

Friends and relatives are invited to an open house, Saturday, Aug. 14, 1993, from 2-4 p.m., in the Princeton Chr. Ref. Church, Grand Rapids, Mich.

Best wishes only, please!

Home address: 2929 Giddings, Grand Rapids, MI 49508 USA

Obituaries

"Surely goodness and love will follow me all the days of my life, and I will dwell in the house of the Lord forever" (Ps. 23: 6).

On June 26, 1993, the Lord took unto Himself, His child, and our beloved friend and member,

FRANCIS BOELENS

at the age of 54.

We commend Wes and his family to the gracious care of our heavenly Father.

The Ladies Society "He leadeth me", Wyoming, Ont.

The Board and Volunteer-staff of the Langley, B.C., branch of Bibles-for-Missions Thrift Store, mourn the death of one of our oldest workers, our dear friend,

ANDY TERPSTRA

on July 2, 1993, at the age of 73 years.

Andy's cheerful encouragement helped us to spread the Gospel in Romania, over the past two years. While we continue in this work, Andy has fulfilled the Great Commission of Matthew 28, ahead of us.

We pray that God may comfort Betsy and family.

B.F.M. Thrift Store, Nel Molenaar.

We extend our sympathy to Betsy and the family in the death of our club member,

ANDY TERPSTRA

on July 2, 1993.

Praise God from whom all blessings flow!

The Seniors Club,
Langley I and Langley Immanuel Chr. Ref. Church (British Columbia).

Accommodation

Wanted: Christian roommates to share home, available Sept. 1, 1993. Close to downtown St. Catharines and Brock University. Ideal for students. $250/month plus shared hydro.

Call Jennifer: (416) 688-0643

Bed & Breakfast

When you are in the **Midland** area, come and relax at our home for a night or two. We offer **clean rooms, Dutch hospitality** and a **good breakfast.** Your hosts: **Hank & Eva Kruyf.**

For reservations, call or write to:

Best Bed & Breakfast
788 Ottawa Street
Midland, ON L4R 1C8
Phone: (705) 526-3395

Obituaries

On May 29, 1993, God took to himself our dear son, husband, father, brother and uncle,

HESSEL HAROLD WIERSMA

in his 66th year, after a long struggle with cancer. He died peacefully at home in Britt, Ont.

A long-time employee of Stelco, Hamilton, Ont., he was, since 1978, elder and organist of the Trinity Community Church, Britt, Ont. Together with his wife, Marie, the church's pastor, he worked tirelessly to advance the cause of the Lord, bringing the Good News to vacationers visiting their resort, Christy's Cove, or nearby Grundy Lake Provincial Park. The work will continue, praise the Lord, but, as Marie put it, "her knight in shining Stelco armour has gone home to be with our Lord."

Dearly missed by his wife, Marie (nee Shalenko), and children Christina and Jonathan.

Beloved son of Mrs. F. van der Velde-Wiersma, Sneek, the Neth.

Dear brother of:
Albert & Lize Wiersma — Sneek, the Neth.
Wytze & Dirkje Martens — Burlington, Ont.
Wim & Joanne Wiersma — Burlington, Ont.
Joop & Johanna Wiersma — Sneek, the Neth.
Janny Wiersma — Hamilton, Ont.
Siep & Betty Wiersma — Hamilton, Ont.
Bram & Coby Wiersma — Grimsby, Ont.
and many nieces and nephews.

Predeceased by his first wife, Grace, his father, his brother, Theun, and his infant daughter, Christy Marie.

The funeral service was led by the Rev. John De Jong on June 1, 1993, in the Chr. Ref. Church, Fruitland, Ont. A memorial service for Hessel, put together by Marie and the children, took place on June 13, 1993, in the Trinity Community Church, Britt, Ont., the Revs. Dale Broadworth and Doug Freeman officiating.

A memorial fund has been established by the Britt church. All donations will be perpetually used for the extension of the Lord's work in the area.

"The Lord gives and the Lord takes away. Blessed be the name of the Lord."

Correspondence address: Box 129, Britt, ON P0G 1A0

Accommodation

Accommodation available from early August, for two single non-smokers. 1600 sq. ft. with own kitchen. **Rural Ancaster**, ten minutes to Redeemer and McMaster Univ.

Please call: (416) 648-4987

Personal

THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS:

BEUK-VAN DE VEER, Mrs. F., born September 5, 1940, immigrated to Canada on February 1, 1979, last known address in The Netherlands: Zwarteweg 21 - 2121 BA Bennebroek.

HENDRIKS, Mr. J.L., born February 15, 1928, immigrated to Canada on October 10, 1978.

MALLEE, Mr. H.C., born April 1, 1925, last known address in The Netherlands: Ymuiden.

MAYENBERGUIT, Mr. A.W., born December 4, 1929, last known address in The Netherlands: Uithoorn.

POMP, Jacobus, born June 8, 1953, immigrated to Canada January 8, 1982, last known address in The Netherlands: De Finne 13, Makkum.

PROSPER, Mr. H., born September 25, 1929, last known address in The Netherlands: St. Maarten.

RUBINGH, Pieter, born October 2, 1928 in Kerkrade, immigrated to Canada on October 8, 1957, last known address in The Netherlands: Akerstr 39, 6466 HA Kerkrade.

TIO, Mr. T.K., born December 27, 1928, immigrated to Canada on September 11, 1989, last known address in The Netherlands: Ds. van den Boschlaan 84 - 2286 PM Rijswijk.

VAN DER PLOEG, Mr. A.M., born August 15, 1929, last known address in The Netherlands: Amsterdam.

VAN EL, Mr. W., born January 6, 1929, last known address in The Netherlands: Amsterdam.

ZWEERUS, Pieter, born September 9, 1928 in Rotterdam, immigrated to Canada on March 6, 1957, last known address in The Netherlands: Rotterdam.

CONSULATE GENERAL OF THE NETHERLANDS,
1 DUNDAS STREET W., STE. 2106
TORONTO, ONTARIO M5G 1Z3

Single Men and Women

If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3.

Please enclose $3.00 for a complete information package explaining our services.

Established in 1967.

Look single ladies, look!
6' plus gentleman seeks +/- 35-year-old woman. Hobbies: photography, reading, the outdoors, passion for world history, concern for the future, Bible. Reply to: **P.O. Box 1569, Stouffville, ON L4A 8A4**

Classifieds

Teachers

Duncan, B.C.: Duncan Chr. Secondary School is seeking a **part-time** teacher with a background in **science, math** and **computers** for the 1993/94 school year. Applicants can direct inquiries to:

Mr. H. Fritschy, Principal
Duncan Chr. Secondary School
495 Beech Ave.
Duncan, BC V9L 3J8

Houston, B.C.: Houston Chr. School, located in the scenic Bulkley Valley, is in need of a **part-time Kindergarten** teacher for the 1993-94 school year.
Interested teachers are encouraged to contact the school by writing to:

Mr. Doyle Smiens, Principal
c/o Houston Chr. School
Box 237
Houston, BC V0J 1Z0

Surrey, B.C.: Fraser Valley Chr. High School is an interdenominational school in the Reformed tradition serving families and students in the lower Fraser Valley. Due to changing staff and increasing enrollment, we are looking for teachers with concentrations in the areas of **Bible** and **physical education** for the 1993/94 school year.
Applicants should send resumes to the Principal,

Mr. Al Boerema, Principal
Fraser Valley Chr. High School
15353-92 Avenue
Surrey, BC V3R 1C3
Phone: (604) 581-1033

Job Opportunities

Dairy herdsman wanted for dairy farm near Kitchener, Ont. Accommodation available. Wages negotiable.

Contact Peter or John at
(519) 696-2659

Real Estate

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.

Het vertrouwde adres.

Job Opportunities

Are you looking for an exciting year of service in beautiful Winnipeg? Are you committed to investing in young adults (18-24 yrs)? Is God calling you to grow in your faith? Then Project SOW may be for you.
Project SOW (Serving Our World) is currently looking for a:

Community and Discipleship Coordinator

The position would involve living in a house with six young adults who volunteer in various service agencies for 11 months. The coordinator would be responsible for maintaining a Christian community and discipling the SOWers as they grow in their faith.

If you are interested and want more information, please write:

Project SOW
335 St. John's Avenue
Winnipeg, MB R2W 1H2
Attn.: Personnel

Job Opportunities

BUSINESS ADMINISTRATOR

ABBOTSFORD CHRISTIAN SCHOOL

The Abbotsford, B.C., Christian School Society invites immediate applications for the position of **Business Administrator** for the Abbotsford Christian School which serves over 1,100 students on three campuses.

The successful candidate will be responsible for providing leadership and management of non-academic administrative aspects of the Society necessary to support the learning activities. Applicants will be expected to be familiar with and support the constitution of the Society, to have demonstrated strong skills in public relations and communication, strong organizational and management experience, financial management skills and experience, and the ability to work with committees and academic administrators.

The salary will be commensurate with experience and training. Benefits and conditions of employment are the same of those of academic staff. Hours of employment and vacation periods will be set to meet the needs of the system.

Forward applications to:

Job Search Committee
Abbotsford Christian School
Box 157
Abbotsford, BC V2S 4N8

Seeking a Pastor

The congregation of the **First Chr. Ref. Church** in **Medicine Hat, Alberta**, is seeking a pastor. We are a church of 85 families situated in southern Alberta. For our church profile, or for more information, please contact our search committee, c/o **Albert Cramer, P.O. Box 1252, Redcliff, AB T0J 2P0. Phone: (403) 526-7273.**

Miscellaneous

*To all **Christian Courier** subscribers and advertisers:*

Only five issues will be published during July and August:

July 9, 23 and August 13, 20, 27

The ***Christian Courier*** office will be closed for vacation from **July 19** through **August 2.** Our office will re-open Tuesday, **August 3.**

ADVERTISING DEADLINES ARE AS FOLLOWS:

Issue dated:	**Advertising deadline (4 p.m.):**
July 9	June 30
July 23	July 7 (note!)
August 13	August 4
August 20	August 11
August 27	August 18

Christian Courier will **not** publish: **July 2, 16, 30 and August 6.**

Your cooperation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

Miscellaneous

Parkview Meadows Retirement Village

(a non-profit seniors Christian care facility)
in the city of **Nanticoke**, Ont., is offering

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or write to:
Nanticoke Christian Senior Citizens Home Inc.
72 Town Centre Drive
Townsend, ON N0A 1S0

Send your questions to Peter and Marja

Confidentiality is assured.

Classifieds

Miscellaneous

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3.00 per cassette
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Voor inlichtingen schrijf naar:
Jack & Lenie Brouwer
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Scarborough, ON
M1J 2Z8
of bel (416) 289-0706

Luister naar het programma
ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

Brampton Milton
1953 July 25 1993
"The Lord is my rock, my fortress and deliverer: My God is my rock in whom I take refuge" (Ps. 18: 2a).
ENNO and LENIE MEIJERS
(nee ROORDA)
Congratulations Mom and Dad on your 40th anniversary. May God continue to bless you in the future.
Helena & Henk — Vroomshoop, the Neth.
Millie, Evelien
Hinke & Kees — Ede, the Neth.
Jeroen, Jeffery, Willem
Gloria & Calvin — Kitchener, Ont.
Andrew, Helena, Ellen
Corinna & Pieter — N. Vancouver, B.C.
Enno & Ruby — Welland, Ont.
Enno Henk, Simon, Hannah
Phyllis & Jeff — Brampton, Ont.
Paul and Lenie

1953 August 3 1993
With thanksgiving and praise to God we hope to celebrate with our parents and grandparents,
RUDY and HENNY BIEL
(nee VAN DER HONING)
their 40th wedding anniversary.
We pray that God will continue to allow you to be a blessing to your family and friends for many years.
With love from your children and grandchildren:
Heidi & John TeBrake — Fonthill,
Rachel, Alisha
Murray & Sue Biel — Ajax
Benjamin, Zachary
Allan & Henriet Biel — Crediton
Celina, Naomi
Reynold Biel — Drayton
Krista Biel — Ottawa
Friends and family are warmly invited to join us as we hope to celebrate with an open house Monday, Aug. 2, 1993, at 8 p.m. in the Drayton Chr. Ref. Church.
Best wishes only please.
Home address: R.R. #2, Alma, ON N0B 1A0

Miscellaneous

Freedom To Serve

THE 1993 VIDEO FOR THE CRC

Synod saw it first. Now it's your turn.
It was great. I appreciated how it showed the diversity of the church in worship; from conservative to progressive styles. It really fires you up for the denomination. — Rev. Karl House

A beautiful celebration! — Elder Gary Duthler

Share the celebration. See Christian Reformed people, congregations, and agencies at work, worship, and communion all over the world in this moving 18-minute VHS video. $10.00 plus $2.00 for shipping and handling, US or CDN.

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Phone: (416) 352-2308
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ONTARIO FRIENDSHIP CONFERENCE

"Soar on Wings like Eagles" (Isaiah 40: 31).
Saturday, September 11, 1993,
Woodland Christian High School
R.R. #1, Breslau, Ont.
Registration deadline, August 22, 1993
Call Sylvia (519) 821-8515

LAKEWOOD SENIOR CITIZENS DAY

on **August 19, 1993**

at Lakewood Christian Campgrounds, **Forest, Ont.** Starting at 9:30 a.m. Speaker: **Rev. John G. Klomps.** Special music as well as Grandparents' Mini-Olympics!

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Classifieds/Events

Miscellaneous	Miscellaneous	Real Estate

KIDS FOLLOW THE WATER SAFETY RULES

ALCOHOL AND BOATING DON'T MIX.

DO YOU?

The Canadian Red Cross Society

Attention: All Subscribers

NEW RATES EFFECTIVE SEPTEMBER 1, 1993

The last time subscription rates were amended occurred **January 1, 1991,** to account for the Goods and Services Tax (G.S.T.). Having just completed another financial year, we are compelled to increase the rates, by about 5.5 percent, due to the impact of the ongoing recession and increased costs.

Effective **September 1, 1993,** the rates will be:

	CAN. SUBSCRIBERS (G.S.T. included)	U.S. SUBSCRIBERS (G.S.T. free)
six months	$22.25	$18.00 US
one year	$39.50	$32.00 US
two years	$74.00	$60.00 US
three years	$111.00	$90.00 US
Overseas - one year	$125.00 airmail $70.00 surface mail	

Stan de Jong
Manager

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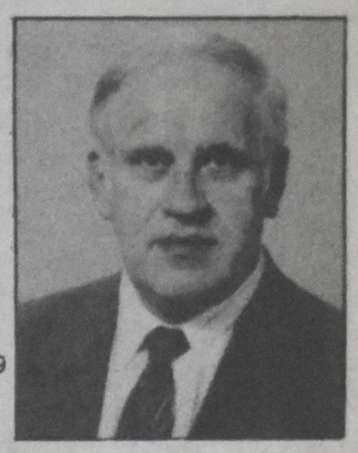


Church news

Christian Reformed Church

Calls received

— to Essex, Ont., candidate Richard J. DeLange.

Calls accepted

— to Vernon, B.C., Rev. Andrew Van Muyen of Cornwall, Ont.

Classis meeting

Classis Hamilton will meet on Sept. 22, 1993, at the Ancaster CRC. All materials for the agenda should reach John Elgersma, Stated Clerk, by August 11 at R.R. 1, Cayuga, Ont. N0A 1E0.

DO IT THE EASY WAY... CALL THE CLASSIFIEDS!

Christian Courier
4-261 Martindale Rd.,
St. Catharines, ON L2W 1A1
Phone: (416) 682-8311
FAX: (416) 682-8313

Calendar

July 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster**, Ont.

July 30-Aug. 2 "Let Justice Flow," ICS Family Conference, at Hamilton Distr. Chr. High School, **Ancaster**, Ont. Keynote speakers: Kathy Vandergrift and Gerald Vandezande. Info.: (416) 979-2331.

Aug. 14 "Kaatsen," 11:30 a.m., Southside Park, **Woodstock**, Ont. Info.: (519) 842-5684.

Aug. 19 "Senior Citizens Day," 9:30 a.m., Lakewood Christian campgrounds, **Forest**, Ont. Speaker: Rev. John G. Klomps.

Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., **Rexdale**, Ont. Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.

Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster**, Ont.

Sept. 6 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek**, Ont. Info.: (416) 664-4507.

Sept. 10-26 London Campus Ministry invites students to various events. For info. call (519) 438-1242 or (416) 727-1289.

Sept. 18-Nov. 27 "Healing Relationships in the Church," one-day seminars conducted by Reinder and Diane Klein. **Sept. 18:** Second CRC, **Brampton**, Ont.; **Sept. 25:** CRC, **Ancaster**, Ont.; **Oct. 9:** Jubilee CRC, **St. Catharines**, Ont.; **Oct. 23:** Maranatha CRC, **Cambridge**, Ont.; **Oct. 30:** Calvin CRC, **Ottawa**, Ont.; **Nov. 6:** DCHS, **Bowmanville**, Ont.; **Nov. 13:** First CRC, **London**, Ont.; **Nov. 27:** First CRC, **Chatham**, Ont. Cost $72 (group discounts available). For info. phone 1-800-567-5560 or call collect (705) 466-3144.

Oct. 2 Coffee Break/Story Hour Inspirational Rally '93, at Redeemer College, **Ancaster**, Ont. Registration: Lena Pasma, R.R. 7, Tillsonburg, ON N4G 4H1. Phone (519) 765-4449.

Oct. 9-10 Fortieth anniversary First CRC, **Guelph**, Ont. Variety night at 8 p.m., on Saturday. Thanksgiving service at 5 p.m. on Sunday.

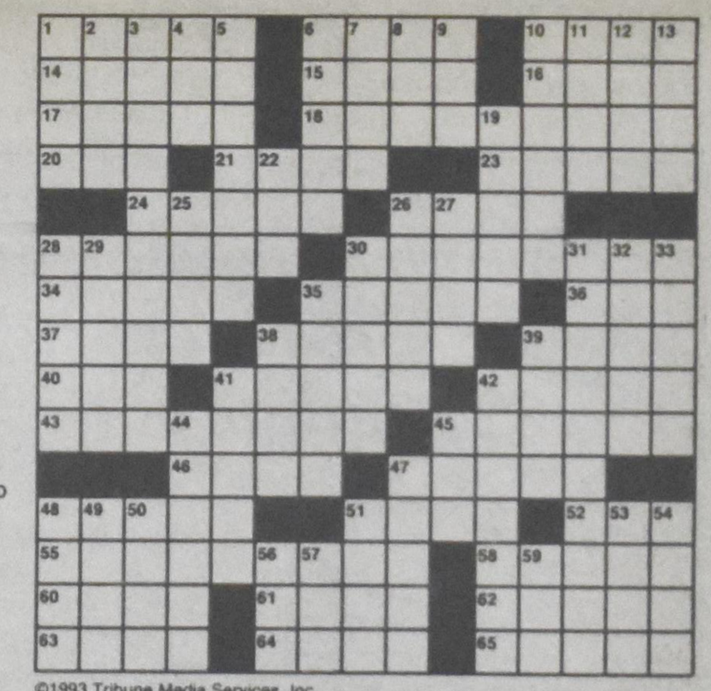
Oct. 16 "Netherlands Bazaar" at the Community Centre, **Thornhill**, Ont. For info. call Ge Spaans at (416) 477-1243.

Nov. 5 "Christian Festival Concert" by the choirs and brass of the OCMA, conductor Leendert Kooij. At 8 p.m., Roy Thomson Hall, **Toronto**, Ont. Soloists: Clara de Vries (soprano), Klaas Jan Mulder and Andre Knevel (organ and piano). Seating is limited. For info. and tickets call (416) 636-9779.

Puzzle

This Week's Puzzle

by Wilson McBeath



ACROSS
1 Actor Stevens
6 Indianapolis footballer
10 Float
14 French river
15 Author of "A Death in the Family"
16 — breve
17 Pilgrim John
18 Kind of 5D
20 Very small
21 Singer Adams
23 Quotes
24 Navigation system
26 Milan money
28 Amphitheaters
30 Of the kneecap
34 Kind of train
35 Donates
36 Dockers' gp.
37 Asian land
38 Bishop's headdress
39 Laborer
40 Mining deg.
41 Superior of 42D
42 — Dracula
43 Lock up
45 Edict of —
46 Punta del —
47 Sioux home
48 Plane surfaces
51 Salamander
52 Snooze
55 Naval officer
58 Humiliate
60 Heavy book
61 Economist Smith
62 Region of Asia Minor
63 Deneb, for one
64 Track deals
65 Relating to birth

DOWN
1 Talon
2 Function
3 Assistant to 5D
4 Fury
5 Marshall or Meade
6 Kind of fever
7 Folklore creature
8 Kona wreath
9 Unshorn sheep
10 Tire
11 Came down
12 Clear out
13 Sea rovers
19 Farm units
22 Some lawyers: abbr.
25 — even keel
26 Rod of tennis
27 Roman road
28 Excuse
29 Composer Ned
30 Climber's spike
31 Shavetail
32 Without help
33 Is vehement
35 Soldier
38 Spar
39 Corn —
41 "— Solemnis"
42 Superior of 31D
44 Pipe cleaner
45 Unused
47 Conditions
48 Performs
49 Nobelist Elihu —
50 Poet Lazarus
51 Undiluted
53 Bhutan's continent
54 Ring
56 Arrest
57 HST successor
59 Large snake

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Last week's puzzle

M	O	V	E	R		P	L	I	E		S	A	R	D
E	M	I	L	E		L	A	N	K		A	D	A	Y
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		O	R	N	A	T	E		F	A	D	E	D	
V	E	R	I	T	Y		R	O	L	L	S			
A	V	I	D			S	N	O	O	P		E	R	E
S	E	A	S	I	D	E		P	E	S	T	L	E	D
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		S	T	E	L	E		A	M	A	Z	O	N	
	A	S	T	O	R		B	O	G	O	T	A		
C	L	E	A	T		G	A	R	T	H		B	O	N
H	I	P	P	O	L	Y	T	A		A	B	E	L	E
A	V	A	L		O	R	E	L		V	O	T	E	R
D	E	L	E		P	O	S	E		E	P	H	O	D

News

Remembering Caspar Golhof, my 100-year-old dad

Sophie Ensing

Caspar Golhof, whom everyone knew as "Pop" Golhof, turned 100 on Feb. 13 this year. Six weeks later, on March 30, he passed away. To some of the folks at the Vancouver Christian Reformed Church, where he was a member for 50 years, Dad was also affectionately known as "the Patriarch."

My dad, born in 1893, grew up beside the canals of Schiedam, the Netherlands. He became a cooper (barrel maker) like his own father, but soon developed a yearning to go to Canada. While in military service he met a nurse named Ferdinanda de Kraauw, whom he married in 1926 on the Granum prairies in Alberta. But it was in Vancouver — on the coast — that they brought up their family of seven children.

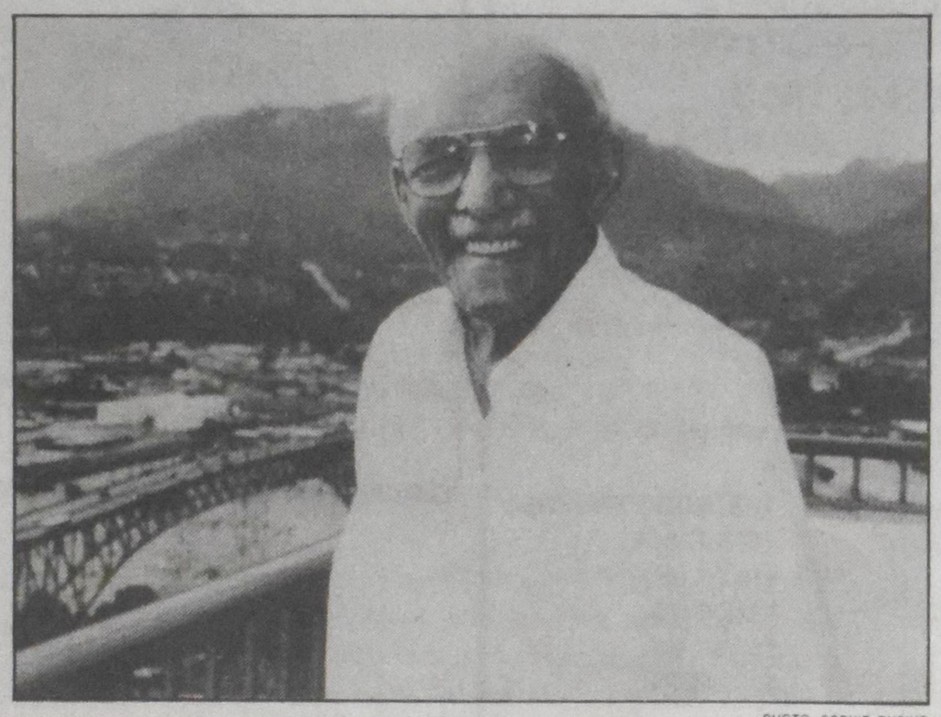

PHOTO: SOPHIE ENSING

Caspar Golhof, 1893-1993, blessed many with his gifts of faith, humour and long life.

Family walks

Our family didn't own a car for many years, so we went everywhere on foot or by streetcar. One clear night as we walked the long way home from church, Papa held my hand in his and said, "Look way up at the thousands of stars — God knows every one of them. He knows you by your name too, Sophie."

On another walk, during a camping trip at Emerald Lake, we came to an opening on a wooded trail where the splendour of sky, snowy peaks, lake and wildflowers had God's signature written all over them. My dad burst into a spontaneous chorus from Haydn's *The Seasons*, in German. Then from another path, a tenor voice joined him! We all broke into laughter, met with the other group and introduced ourselves.

We kids had in our dad a clear example of friendliness and hospitality. During one six-week period in 1947, our large family shared our home with foster children as well as another large immigrant family, making a total of 22 people.

Living history

Dad had only six years of formal schooling and his English was not great, but he was well-read and he had an excellent memory. In his own way he "majored in" world history and general knowledge. When our son tried to describe his recent project designs for the Canadian Mint and for NASA, Dad understood.

In 1979 my daughter Chris invited her grandma and grandpa to a production of the play *Anastasia* in which she played the part of the Empress of Russia. At intermission Dad eagerly went backstage to speak to the actors. Leaning on his cane he told how he felt during those eventful years, and how those events affected the world. The reality of history greatly impressed that young cast.

When grandchildren visited he told them memorable stories and sometimes interjected part of a song. One special story was the arrival of the very first airplane to a field just outside Rotterdam in 1912 — he had been an eyewitness, of course!

Physical frailties

Dad had a stroke one night when he was 89. Mom told me she found him limp on the floor, head against a wall, singing a Dutch psalm. When she knelt there he cried, "Do you hear them, Mom? It's beautiful, isn't it?" In wonder, Mom sang along.

When Dad was 92 he faithfully took a taxi to see Mom at the hospital. He sang psalms and other songs at her bedside. He grieved when Mom died, but I sensed he had a contented heart. He spent more time playing the organ and on his daily walks. He chatted with everyone, still able to make new friends. As I walked the block once, with him pushing his walker-on-wheels, a neighbour called over to me, "Watch out for that kid from Amsterdam!"

Thank God

Shortly before his 98th birthday we had to tell him that his invested money, all of it, had been embezzled. He was shaken, but remained steady. Eventually his unease was replaced with peace. "I pray for him," he said, referring to the embezzler.

One day in November he called me to talk. He wondered if God was really going to let him into heaven. We talked of what God promises us in Psalms 71, 91, 118, and Isaiah 43 and 46. I told him that his life made me think of the seed that fell into the good soil, germinated, grew and multiplied 30, 60 and more times.

As I looked through his journal of the last few years, I had to reread some lines. "Today is cloudy sky. I was able to walk two long blocks and 10 short ones. I was thanking the Lord on my way. He is wonderful!"

Sophie Ensing lives in Victoria, B.C., with her husband, Gerry.

Church Extension Fund reaches $20 million plateau

Stan de Jong

TORONTO — The sum of $20 million is a big figure, no matter which way you look at it. That's the total amount of deposits recently achieved by the Christian Reformed Extension Fund, Inc., based in Toronto.

"The [two] funds [we operate] grew by about $4 million over the past year," says Harry Houtman, the fund's administrator. "Dedicated members of the constituency have made all these monies available for attractive loans to CR churches and Christian schools across Canada." Total regular deposits are now $3.5 million, he says, and $16.5 million has accumulated in RRSPs and RRIFs.

No waiting list

Most of the projects currently waiting for money from the two funds are on hold. Thus, while a few years ago requests for loans sometimes required waiting as long as two years, they are now immediately available.

Good loans are good news for churches and schools with commercial mortgages maturing in the next few months, says Houtman. He encourages such organizations to apply now for refinancing (which is currently being offered at 5.5 percent).

Houtman is elated with other positive developments as well. "Despite hard economic times, not one single church or school is in default," he says. "We thank God for the faithfulness of people to their local churches and schools so that we now have a perfect payment record for 23 years."

News Digest

Edited by Bill Fledderus

Mennonites offer sex abuse video

WINNIPEG — This year the Mennonite Central Committee began offering free loan of a new video called *After Sexual Abuse*. In the 52-minute video Vicki Dyck, a Saskatchewan actress, tells two stories about an incest survivor's struggles to deal with her abuse. The first story, "Seeking the Lord," looks at how an incest survivor comes to a new understanding of God, who "failed to protect" her.

The second story, "Learning to Leave," looks anew at biblical teachings on forgiveness. The video, along with a discussion guide and a resource packet, can be borrowed free of charge by contacting the MCC office nearest you.

The package is recommended for pastors and teachers, as well as for friends and relatives of abuse survivors.

Sleepy? You're not alone

WASHINGTON, D.C. — About 16 percent of the population have chronic sleep problems, according to a U.S. congressional commission, and another eight to 12 percent suffer occasional bouts of sleeplessness.

The report suggests that in Canada, sleeping problems cost the equivalent of $80 Cdn per person — i.e., over $2 billion annually — in direct medical care, and as much as six times that in indirect costs such as accidents, property damage and lawsuits resulting from mishaps. (Canadian studies have previously suggested that 10 percent of people are "chronically sleep-deprived" and that, in total, about 25 percent suffer from types of insomnia or daytime sleepiness.)

The human need for sleep varies between six and nine hours of sleep per night, depending on the person, the experts say.